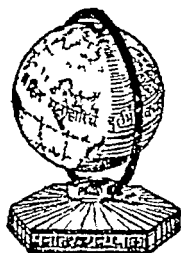


Manohar Granth Mala, Publication 39th

“From Quit India to Split India”

BY
BHIDE GURUJI



28th May 1945

Publisher

Manohar Mahadeo Kelkar

Tilak Road Poona 2

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To



Revered Swatantrya Veer Sawarkarji

FOREWORD

"From Quit India to Split India"—the rhyme in this jingle is patent. But it has also a deep latent significance. It is intended to show up the crazy career of the congress movement. From a desperate declaration of war, in 1942, against the British rulers of India to an irresponsible surrender, in 1944, to a single individual called Mr. Jinnah, in a fancied attempt to solve the so-called dead-lock in the Indian National affairs! But both the beginning and the end of this diplomatic career of the congress, spread over more than three years, were ill-considered and therefore bound to be visited with frustration and humiliation. The British rulers of India, mighty in their strength of arms and courageous self-confidence, replied to the Quit India slogan by clapping all the congress workers in Jail, and turned the futile movement of the underground workers to own advantage. When released from imprisonment, Gandhiji took up the threads of Mr. C. Rajgopalachari's fussy negotiations in his own hands, and offered the head of United India on the clean charger of Ahimsa to Mr. Jinnah, who fancied himself for the moment to be sitting on an imperial throne, with the destiny of India on his foot stool, and rejected Gandhi's offering as not being a hundred per cent *Pakistan*.

The activity of this Congress leader from 1942 to 1944 can thus be rightly described as "From Quit India to Split India", and Mr. Bhide has done well to

detail the phases of the progress of this movement in the present pamphlet

Obviously the pamphlet has only a passing topical value. But its usefulness lies in the aid it supplies to the student of this period of the political history of India through the 27 paragraphed articles which contain a running but close commentary upon the events from the point of view of the Hindu Nation.

The writer of this pamphlet is an avowed out and out admirer, appreciator and follower of Savarkarji. He sees Savarkar alone as the man of destiny for India, and may therefore be excused for bestowing on him all the superlatives that he has done as a counter blast as it were to the deification of Gandhiji by his admirers and followers. Looking at himself in this light the writer does well to give his readers a caution to the effect that he—a restless soul—should be judged by his sentiments and not the actual words of his writing.

The 27 articles are based on a scrutiny of the pertinent events which happened from time to time in the current political non-official life of India. In this scrutiny the writer shows a full grasp of the lessons of the situations mainly from the point of view of the Hindu Mahasabha. He also shows an intimate acquaintance with the political philosophy of his Guru Savarkar.

PREFACE

This book is a collection of contributions made to various newspapers during the stormy days in the history of the Hindu Nation. The title of the book is adopted from the statement issued by Veer Savarkarji on the C. R. formula being openly fathered by Gandhiji. The rhyme in the title is indicative of the rhyme and rhythm of the Hindu-Sanghatan movement and expresses the historical part played by the Sanghatanists in general and Mahasabhaits in particular, in opposing any plan for vivisectioning Hindusthan, mooted by the British Imperialists like Sir Strafford Cripps, hatched up by pseudo-nationalists like Gandhiji or planned by anti-Hindu and anti-National elements like the Muslim Leaguers.

These pages deal with the political affairs during 1942-1944 and form riders based on the Hindu Sanghatan Ideology as preached by Veer Savarkarji. Veer Savarkarji's divine definition of a "Hindu" contains all germs of this Hindu Sanghatan Movement. Since Veer Savarkarji's unconditional release in 1937 during those memorable four months of 'Cooper Ministry and Jamnadas Government', the Hindu-Sanghatan ideology has been preached by the 'living voice of the living prophet' and after the 'seven years' war' fought by him, almost single-handed against over-whelming odds, as the President of the Hindu Mahasabha, it has now been clear as day-light that the real national elements in this country will have to follow his political ideology sooner or later.

The latest proof of this is the unequivocal rejection by the Sapru Committee of the Pakistan scheme or the perverse principle of provincial self-determination to secede from the Central Indian State.

The chief arguments and even the leading phrases in the Committee's report have all been first coined in the Hindu Mahasabha mint bearing the stamp of Veer Savarkar's personality and are now current coins in all political circles.

Henceforth the Hindu youths in this land are determined to follow Savarkarism. The various conferences at Bilaspur and other places have given proofs of this. The Hindu youths demand the annexation of Afghanistan—our ancient Gandhar which includes the two rivers from our Sapta Sindhus—and have warned Muslims in India that they would be treated as an 'enemy People' in this land if they feel inspired by a friendly invasion from abroad and think that 'others will come and do everything nearer the heart of these Pakisthani Moslems!'. The Statesman of Calcutta found in this something said at Bilaspur which Muslims would do well note and remember and styled it as a very positive demand which one had not heard of before!

Not only this demand for Gandhar, but the very words Hindu Sanghatan, were unheard of with a political colouring and the slogan, Hindusthan for Hindus was equally strange and new before the advent of Veer Savarkar. It is his towering personality alone that has brought about this magic change. Had it not been for Veer Savarkar's bold and courageous stand on behalf of Hindudom Muslim ambitions would have travelled easily from separate Electorates to separate Muslim Sovereign States. The Anglo-Muslim conspiracy would have been coupled by Gandhi Muslim conspiracy and with these two titles the spirit of Pakisthan coin would have been in the market.

But fortunately for the Hindus and Hindu India, Veer Savarkar's magnetic personality could not be

and motivate the iron filings of Hindu-mindedness and repeat the story of the historical hammer of the great Bhau-Sahib Peshwa, which smashed the Imperial throne at Delhi and the Islamic dreams and designs to pieces !

Hindutva will act as the Himalayas in the preservation, protection and perfection of Hindusthan and the Ganges of Hindu-politics will ever flow in its eternal fashion. Pakisthans may come and Pakisthans may go with many other ephemeral Sthans, but this Ganges will forever flow ! On this sublime background, any patchy and suicidal pacts by a Rajaji or a Bhulabhai or a Sapru will always prove sandy.

I gratefully acknowledge the debt of so many of my friends but for whose encouraging urge this book would not have seen this actual form and colour. To Revered Tatyarao Kelkarji, I am grateful, for having blessed me in this first attempt. The publishers deserve all thanks without whose cooperation this book would have remained an idle wish.

Love and hatred are to me more permanent than mere admiration and 'meek aversion' ! I love Hindu Sanghatan Ideology i. e. 'Savarkarism' and discard all that runs counter. The readers in general, therefore, would please go through this book with relative understanding in contrast with the political writings in vogue. Friendly readers would at least appreciate the sentiment though not the actual wording, behind these writings. I took my pen only to respond to my restless soul, which could not tolerate the anti-Hindu and un-Hindu designs in this our 'Land of Hindus' !

Ram-Navami :
20th April 1945 }
BOMBAY 28

Anant Sadashiv Bhide

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RESPONSIVE CO-OPERATION — KEY TO INDIAN FREEDOM.

On April Fool's Day in 1937 all our so-called politicians were led astray to follow the barren path of non-co-operation. This resulted in the establishment of Muslim Ministries in Bengal, the Punjab, Assam and Sind. These Ministries are firm in their saddle since their inception, with some changes here and there favourable to Hindus. But credit for those changes does not go to the Congress at all !

With the release of Veer Savarkarji, the theory of Responsive Co-operation came to be applied in practical politics.

The Bengal Premier, Mr. Fazlul Huq, who was out to harass the Hindus in Bengal, found them a hard nut to crack as prophesied by Veer Savarkarji, in his Karnavati (Ahmedabad) address and after a painful experience of 3 years of anti-Hindu policy, he went to the threshold of Dr. Shyam Prasad Mookerji, the Working President of the Hindu Mahasabha, and today Bengal is enjoying the fruits of Hinduised politics.

The Gandhian politics is unknown in Bengal, like the whereabouts of Babu Subhas Chandra Bose ! The Forward Block, defeated in elections by the Mahasabha, is out of the political field owing to the moral ban imposed on it by the Gandhian school and the legal suppression of it by the Government. In Bengal, Hindu Mahasabha alone has emerged out of the chaos and shown the way of cosmos and order, of peace and co-operation with honour.

The pseudo-national Ministry of Mr Bardolai or the anti Hindu Ministry of Sir Sadullah in Assam has now been displaced and Assam has been saved from anti Hindu dangers. The whirl wind tour of Veer Savarkarji in Assam hastened the termination of Sadullah Ministry and now the circumstances are so favourable there that without the co-operation of a Hindu Sanghatanist minister like Rohini Kumar Chaudhari or so no constitutional steps are probable or feasible.

The Shikandar Baladev Singh pact in the Punjab is also an additional feather in the cap of the Hindu Sanghatanist party.

The ministerial changes in Sind are like those in pre war France. With a clear majority of Muslims in Sind the Muslims have to seek aid of a federate Hindu party in the Sind Assembly.

The recent expansion of the Executive Council of the Viceroy is surely a sign of the imprints of our constitutional agitation. The first expansion of this Council took place last year with 4 Hindus and 3 Muslim Members. The Mahasabha in spite of this injustice to Hindus in view of disproportionate representation then called it a step in the right direction and demanded the inclusion of Dr Ambedkar as the representative of the Depressed Classes and that of a Sikh leader also. The President of the Mahasabha had also raised a protest against the disproportionate representation of the Hindus in general.

In the recent expansion the inclusion of Dr Ambedkar and Sir Jogendra Singh with the reshuffling of the proportion of Hindu seats in favour of their population without committing it to the Cripps Scheme is surely a moral victory for the Mahasabha in particular and the Hindu Sanghatanists

in general and a step further in the right direction, as Veer Savarkar puts it.

The Minister for Civil Defence, Sir Jwalaprasad Shrivastav, is the President of Agra and Oudh Provincial Hindu Sabhas and a member of the Working Committee of the Mahasabha. He must be openly congratulated upon his boldness with which he anticipated and invoked blessings of Veer Savarkar, and affirmed that Hindu cause would be his first concern.

Sir Jogendra Singh also in a letter to the President of the Hindu Mahasabha, writes : “ I trust, I shall continue to enjoy the *confidence of the Hindu Community. It is no less dear to me than my own community.* ”

Dr. Ambedkar, in a recent newspaper interview, has improved upon his past attitude towards Pakistan problem; and we hope he would stick to “ one man one vote ” theory of the Mahasabha.

Will the Mahasabhaites learn to visualise their moral victories and carry on their constitutional fight with added energy and vigour ? Let all centres of power be captured by Hindu Sanghtanists. Let no vote be given to those who feel ashamed of calling themselves Hindus. Let us learn to flourish our victories rather than to weep always with an age-long inferiority complex. If successful retreats create no such complex in our rulers, why should we worry ?

This constitutional gain is only one aspect of our various activities ; there are many more to be counted. Of these, more anon.

II

GANDHIJI'S "OPEN REBELLION"

Gandhiji who used to rejoice at the tune of 'God Save the King' was once of opinion that India would attain her emancipation only through and under the British. He even broke into tears while interviewing the Viceroy in 1939 at the possible destruction of the Westminster Abbey and the Houses of Parliament by enemy bombs!

Yet Gandhiji now intends to launch a mass movement with his slogan 'Quit India' although he is in favour of retaining the British and American armies in India. Eventually the military control over India of the British Army would remain as it is but the civil control is to be assumed by Indians.

Many must have heard the 'nationalist' Maulana Azad talking of a Congress League pact as the only solution of the present crisis. One is inclined to ask

Is it for concluding such a pact that this movement is to be launched? If so we Hindus must be on our guard indeed! And curiously enough the Maulana has publicly hinted at giving all power to the Moslems when Congress goes astray. The Congress is not after power for itself it is said and it would feel no qualms of conscience to see it snatched by the Moslem League! In short while the Congressite Hindus would be on following their non-violent path-achar, the Maulana would try to keep the field free for the Jinnah.

Turkoman-Indian President of the so-called National Congress would shake hands with Mr. Jinnah and ask him to share the spoils with 50% proportion, if not more. In the meantime the barren movement will go on, and the leader of the Moslem League would abuse Mr. Gandhi as an astute Hindu Leader striving for Hindu Raj ! Gandhi would try to play with the fire of communal riots and enact Ahmedabad tragedies in towns and cities.

So, with sure prospects of Muslim domination as hatched by the far-sighted facile Azad, the Leaguers would harass the Hindu public even in Muslim-minority provinces. With Hurs in Sind, with the Red Shirts in N. W. F., with a Surrahwardhy in Bengal, the Khaksars everywhere, with all the Congressite Hindus in jails and Rajaji and Communist leaders playing on the fiddle of Pakistan, Gandhi would surely pave the way for the Nizam's march to the Delhi Gadi.

Disappointed with the constitutional failures in the Punjab, Bengal, Sind, and Assam or even in the recent extension of the Viceroy's Council, the Leaguers would indeed welcome the chances of creating chaos !

Gandhi also must have been annoyed at the sight of the so-called 'all inclusiveness of the Congress and himself' which is being challenged everywhere in season and out of season ! With this internal loss of power and prestige owing to the rising credit of the Hindu Mahasabha under the lead of Veer Savarkarji, it would not be too much to say that Gandhi is trying to play a double game indeed !

By assuring the Allies to retain their armies in India and at the same time launching a 'jail seeking' programme, it seems that he is asking his followers to

enter those safe shelters ! The Axis powers would surely welcome this Gandhi's name and fame would be broadcast on their propaganda machines as a Savior

In short Gandhi's 'Quit India' slogan is an empty shell

In asking the Britishers to retain their 'army' Mr Gandhi is simply impeding the Militarisation movement of the Hindu Sanghathanists and not at all embarrassing Great Britain

Under the mischievous garb of non violence he is demilitarising Indians and consequently perpetuating foreign military control over India

A 'jail seeking programme' can bring no pressure, material or moral on British Imperialism Can we imagine to bring a material pressure on Great Britain which the War-Gods of the battle fields are bringing in Europe ? Surely not ! And the British policy is ever immune to moral pressure Gandhi is out to give a sham-battle The only gain in his attempt to bring the country into turmoil is the preservation of his personal prestige ! Nations are out for imperialism while this Mahatma is out for his Ego imperialism !

And the loser in this suicidal game would be the Hindu community With success or no success to the Congress agitation the Moslem League would stand alert to cut the pound of flesh like Shylock In the circumstances the duty of the Hindus is plain

31-7-194-

LESSON OF THE RECENT MOVEMENT

The recent disturbances throughout the length and breadth of the country have got a lesson to give to the nationalist element.

The actions like de-railing the trains, burning the shops, disconnecting the telephones and telegraphs, smack of a non-Gandhian ideal. Their methods are anything but non-violent. It is significant that prominent Congress leaders who are out of jail have now emphatically disowned these violent outbursts.

The student world, the youths and the masses have shown that they are too eager to sacrifice their all at the altar of their nation, and that they were following a primrose path so far, only because their energies were not sublimated through proper channel.

Hundreds of youths have demonstrated that they can defy the tear-gas, suffer lathi charges, hoodwink the police, even bear bullets with a brave heart, and move under different guises. All these methods are surely never taught in the Wardha School of Thought. Many had a training on these lines and thousands had learnt and watched these tactics perhaps on the active fields and in prisons of Bhagalpur and Bhaganagar. They belong to the school of politics which believes that all actions are legitimate which lead to the independence of a subject country. These actions are redolent of the days of Shivaji the Great and Lokmanya Tilak who believed in 'responsive opposition' also.

As the Moslem community has completely left herself out of this movement and as the nervous

Congressite leaders have scrupulously left it out the British Government will also note that Hindus as a Community are virile and can rise to the occasion even without Moslems and some times in spite of them

The pity is that these sacred sacrifices of Hindus will receive the dubious reward of a Cripps Scheme or a Pakistani Division of India The bravest of the Community are now rounded up as undesirables and now the time has come for the staunch Hindu sanghatanists to close up their ranks and wait for an opportune moment

If the Congressite leaders would openly say that the recent risings belong to them, they must openly confess that they have changed their creed of non-violence They cannot both eat the cake and have it

Aug 1942

2nd Aug. 1942. On the other hand, we find that the Congress, through its Dictator Gandhiji, is stooping too low before the Moslem League and Mr. Jinnah and offering cent per cent transfer of Governmental power to it, in all sincerity. Consequently, we Hindu-Sabhais reasonably and naturally fear that as the 1920 movement started for Khilafat with the word Swaraj tagged to it afterwards, culminated in adding to the strength and power of Khilafat and the Pan-Islamism, so also this Swaraj-Pakistan movement would inevitably result in strengthening the forces of Pakistan. Moreover the Moslems will now purposely remain aloof from this movement, as Jinnah has ordered them to do and save their energies to translate Pakistan into action when time comes. It is a feature, consequently, throughout India that Moslems as a community are quite aloof from this movement and are bound to remain so, as long as they can afford to do so, with a sure chance of reaping the harvest without tears. Nay, the Moslems are, on the other hand, very likely to start a riot-wave at any time and when it comes to that these pseudo-nationalistic Congressites will retreat sulkily and will leave the burden of facing the situation on the shoulders of the Hindu Mahasabhais and Sanghathanists in general. Consequently, it is wiser to close up our ranks in the Mahasabha itself to prepare for this impending danger.

No emotional straying away should be indulged in, by the Hindu Mahasabhais. Just ponder for a moment, over our joining the humdrum, inspite of the wanton indifference of the Congress to our proposed conditions of co-operation ! If the Moslems would rise in a riot-wave, these very Congressites would surely and conveniently put the whole blame of instigating the Moslems at the door of the Hindu Mahasabha and will on the other hand, show ingratitude by bewailing

the failure of their movement as a result of the Communal interference of the Hindu Sanghathanists

Many Congressites, who are outside jail have already begun to disown the very actions of those who are in the thick and thin of the movement and are stating that the agitators are doing disservice to the cause of Gandhi's non violence by resorting to hooliganism and such forms of public hysteria. Under these circumstances our joining the present mass actions will both be inopportune unwanted and ineffective from the Congressite point of view even. Righteous resistance and relative non violence do not allow us to betray the cause of those who are pledged to absolute non violence and are now conveniently winking at the present movement even after exhorting those concerned to 'Do & Die'. We should not allow the Congress cat to pull the chest nuts with the paw of action loving monkey. Let the cat try for the nuts and run away with burnt fingers.

The 8th August resolution is so ridiculously worded that while asking the Britishers to 'Quit this land' it requests them at the same time to keep their Army here. We Hindu Sanghathanists are all the while trying to increase the proportion and power of Hindus in the Army Navy etc, taking all the odium. Army is the keystone of the arch of administration. We want it to be 'Hinduised'. We do not want to trouble the British army with the additional problem of the defence of India. We have great expectations to do that function ourselves. But according to the Congress ideology entrance into the army is taboo. Congress injunctions are only followed by the perversely Hindu minded people. This suicidal policy of the Congress of demoralising an already demilitarised Race will eventually give wide scope for the complete Muslimisation of

the Army. Like 'Time', the Britisher waits for no one, and would welcome anyone and everyone that comes to his help. Hindu Sabhants have nothing to do with the aspect of paying money to the British Government, because we have none. Our goal is to give "Men" only to get their money in return and honey of experience in its turn.

The foreign army that is now patrolling in the cities and towns is only oppressive politically in its last resort, but if it would be replaced by the Moslem soldiers, the Baluchis or the Pathans, it would be, not only politically oppressive as an instrument of Imperialism but will be oppressive socially, economically as these Moslems in the Army are bound to be instinctively goaded on by the anti-Hindu designs and machinations. If it comes to that, the Congressite pseudo-nationalists would stage a nervous retreat before the Moslem soldiers for fear of communal disharmony and fetish of peace, styling the Moslem soldiers perhaps as "God-fearing brave yeomen" like the Moplas !

This very probable pathetic plight of the Congressites goes to prove the necessity and virtue of the Hindu-Militarisation policy. It was only yesterday, demonstrated in action at Belgaum by the Maratha soldiers. When they were brought to the city, for patrolling and eventually to disperse the unruly mob, they instead of opening a lathi-charge or commencing shooting, raised slogans and invoked the name and merit of Shivaji the Great and this historical-slogan had a magical and mystic effect. It quietly got itself dispersed. Had there been non-Hindu soldiers, say, the Pathans, they would have cried, "Alla-Ho-Akbar" and beat the Hindu masses with the lathis or peppered them with bullets without any qualms of conscience, international, national, social or local in nature.

So, instead of wasting their energies through improper channels, which will in the long run adversely affect, not only our interests but even jeopardise our Ideology which is so dear and near to our heart the Hindu Sabhais should wait and bide time. The real time for giving a fight will come when these very perversely communal Congressites will be neither rejecting nor accepting the Pakistan demand of the League and Jinnah and would eventually willy nilly concede the Pakistan principle as they treacherously did in the case of the Communal Award. The Hindu Mahasabhais in the meantime should conserve their energies and keep ready for the impending 'struggle', when they will be called upon to preserve the integrity of Hindusthan and safeguard the legitimate and democratic rights of the Hindus in general, and of those Congressite Hindus also who have been taking part in this movement. It is now clear that only Hindus as such are taking part or feeling inspired to participate in this apparent struggle for emancipation. No Britisher has up till now left this land as the "Quit India" resolution demanded. The Moslems in India (who will come forward to share the political rights that will be given in course of time, are now simply keeping alert showing no sympathy with this "Hindu-movement", as they stamp it and not a single Moslem shopkeeper could take part in the Hartal nor was he urged or compelled by the Congressites. There is this Muslim method in the madness of the movement. The Hindus have been sacrificing, as a tradition their sacred attention and as luck would have it they would be dubbed as communal if they would sit tight upon their share of proportionate representation and refuse to be misled as in error at the altar of 'Hindu' 'Muslim' unity."

In some towns many brave Hindus who have been carried off their feet by the public hysteria, have been rounded up as Goondas or Undesirables. These very people are really the force which bears the brunt of Moslem riots. They being now removed from the field, the Moslems would try their luck again by starting the wave of Pakistan riots, which has been nipped in the bud in 1941. As such, Hindu Sanghatanists and those who see clearly these anti-Hindu dangers and designs should keep themselves organised to save the hearths and homes of all Hindus, including those of the Hindus who are involved in the present movement, but are groping in the dark room of the experiments with truth. It is the duty of the Hindu Sanghatanists in general and Hindu Sabhats in particular to conserve their energies for the impending anti-Hindu dangers, League-made or Congress-made! To remain forewarned is to remain fore-armed!!

Aug. 1942.

V

‘Q’—WITHOUT RHYME & RHYTHM

“Q” may stand for ‘Quit this land’
 But “Q” in Bombay takes new stand
 Stand in “Q” to get your grain
 Line in “Q” for oil in rain,
 “Q” is key for sugar bags,
 Men and women held in tags.

Far flung "Q"s on talkie-gates,
 Where gentry go with merry gaits
 In curfew times when quiet rules
 'Q still shows the quiet lulls
 'Q is Quaid-de-Azam too
 For Gandhian type of people few,
 Whose fads like Quixote take new leap
 Quit this land but army keep
 Gives no clue to Questions now
 Nor tells the national 'Why and How
 So John Bull takes off hat to say,
 Q for 'Thank you keeping sway
 Of arms and armour on this land
 And bids good bye till runs his sand

P S—This poem was written to demonstrate the lack of rhyme and rhythm in the Q movement on 8th August same To add to the these Queues the Government have introduced the Queue system at the bus stands Now the Congress cannot take advantage of this new Q It has once for all missed the bus
 Oct 1942

VI

SO NOW MR JINNAH IS TALKING

Mr Jinnah's Bombay speech on the 4th January 1943 has after all eased the so-called tension felt by some pseudo-nationalists who are now moving as peace-outs in political circles Mr Jinnah rightly said that he had had no power to put the Congressites in jail How then could he be said to possess the power to expel

the jail-gates ? Rightly has he paraphrased the analysis made by Hindu Sabhaites, which exploded the myth that if but the Congress and the League joined hands the Britishers would be compelled to part with power. Jinnah has after all given a rude shock to the Congressites by exposing the hollowness of the sanction behind their word. I do not know how C. R. of Pakistan fame would react to this "kicking".

Mr. Jinnah has also realised that his revolt threat simply does not work. The Calcutta speech of the Viceroy seems to have cured him of this superstition alright.

Jinnah has struck a new note by his attack on both the Congress and the Mahasabha in the same breath. He seems to see the hand of the Mahasabha behind the A. I. C. C.'s resolution of August 8. I think Jinnah is right when he sees the hand of the Mahasabha in the changed attitude of the Congress in its slogan "Swaraj first and Hindu-Muslim unity afterwards". Congressites required full twenty years to learn this axiomatic truth. Jinnah now realises that the Mahasabha has possessed the Congressites psychologically.

A time will come, say at the time of the elections, when these Congressites will fall a prey to the crowd-psychology and will compete with the Mahasabhaistes by masquerading themselves in 'Hindutva' colours. This will bring about complete transformation in the Congress.

Pakistan cry is a vain slogan now. The tide has now turned in favour of Akhand-Hindusthan, and rightly Jinnah fears it. With Hyat Khans dead and gone, with Huqs put in the cage like circus lions, Jinnah is completely disillusioned. He is now begging from door to door for 'Solution'. Now he wants

'a Hindu leader' with a sanction behind him, as his supporter of the Pakistan scheme !

Does it not divest all the Pakisthani Hindus statesmanly or crafty or astute, of all the hallow that they posed to have around them? Cawnpore has proved really historical in as much as it has beyond any shadow of doubt proclaimed to those concerned the real genuine national aspirations of this our Hindu sthan !

Politics is fundamentally Hinduised let us now militarise Hindudom ! Dr Mookerji's recent speech before the University students at Calcutta shows the way the wind is blowing

29-1-1943

VII

PANDIT SHARMA BREAKS HIS FAST SUCCESSFULLY

The Hindu Sanghatanist world in general will give a sigh of relief at the successful termination of Pt Ramchandra Sharma's fast unto death started by him at Jaipur on the 15th of January 1943. Seth Ju ul Kashore Birla and Pt Chandra Gupta Vedalanbar the secretary of the Hindu Mahasabha deserve all compliments for their timely negotiations. Pt Sharma had started the fast for the demands in which he insisted on behalf of Hinduism that Narasi Hindu should be the court language of Jaipur State that free cowards be allowed in the State and that the policy of demolishing Hindu temples be abandoned at once.

Jaipur Hindus showed remarkable enthusiasm and tenacity in bringing about a healthy pressure on the State authorities through legitimate means of hartals, processions etc. The Maharajah was easily prevailed upon, but the new Dewan Sir Mirza Ismail sat tight upon his prestige and unnecessarily made the situation stinky owing to his adamant policy. As far as the 19th day of the fast when Veer Sharmaji's weight was reduced by 45 pounds and when he was not even taking water—mark the contrast with the Gandhian type of fast!—the new Dewan was insisting on the unconditional withdrawal of the fast. Eventually the successful hartals in Jaipur, the timely visits of leaders like Birlaji, Vedanlankar, Chandakaranji Sharda and others, weighty telegrams from Veer Savarkarji, Dharmaveer Dr. Moonje, Pt. Malaviya, Dr. Mookerji and from various branches of the Hindu Sabhas all over Hindusthan, made such an impression of the Pan-Hindu spirit that is now dominating the Hindu mind that Sir Mirza had to yield, only to avert serious tragedy leading to upheaval in the state.

All the three demands of Veer Sharma have been accepted by the Jaipur Government. All is well that ends well !

But the lesson from this episode to the Hindu Mahasabhaites and the Hindu Sanghatanists in general is many-sided.

It is the Congress-machinations that made the appointment of Sir Mirza to the Dewanship quite easy. The Maharajah of Jaipur had been given a mature hint by the President of the Hindu Mahasabha at the very outset when the appointment of the new Dewan was in the air. The pseudo-national pressure was in a way brought to bear upon, and Sir Mirza became the Dewan

of the Jaipur State—a Hindu—Rajput State. It was an insult to the Hindu Talent as it was in the case of the Hindus in Mysore. The reason is obvious. Sir Mirza is a Muslim after all ! But he belongs to the family of Nationalist Muslims ! And as such Mirza Ismail may smile and smile ! Beware of this smiling rosy danger you Hindus in Jaipur ! Many more things may now follow which may deceive you at the first sight ! Take them in proper light.

Of all the exasperating things that were happening during the fast of Veer Sharmaji was the Gandhian Monday observed by the Congressite and commercialised press throughout India. Those who set the Thames on fire did not find a crocodile tear even as a courtesy to shed over the fast of Pt. Sharmaji. Perhaps all the tears—idle tears had been dried up by Prof. Bhansali's leading no where fast.

Sharmaji, but any how whatever means lead to the rise of Hindus are fair ! Gandhian fast leads nowhere but to the grave of Hindudom ! But Veer Sharmaji has shown to the world that the fast can lead to the glory of Hindus, if a Hindutva-mind clings to it. Sharmaji's fast has really made the colour of our Geruva-flag fast. Hindu interest in Jaipur will now advance fast. Let us hope..so !

Feb. 43.

VIII

MR. JINNAH'S COLOSSAL IGNORANCE OF INDIAN HISTORY.

Mr. Jamnadas Mehta rightly remarked at Panwel on the 31st of January 1943, while presiding over the mammoth meeting held in honour of Veer Savarkarji, that Mr. Jinnah's sole capital was his colossal ignorance of history and that his present position was only due to the British policy styled as the time honoured, 'favoured wife' treatment.

Mr. Jinnah's impenetrable ignorance about the real history of India was revealed last week when he said, before the Students' Parliament at the Ismail College, that Hindus had not ruled India for the last 1,000 years. For 800 years they were under Muslim rule, and for the past 200 years both Hindus and Muslims were under the British rule. The Muslims were slaves only for 200 years, but Hindus had been slaves for 1,000 years, runs his argument.

If the Mogul Emperors heard in their graves this statement, they would simply roll restless at the igno-

rance of their dreamy descendent. The Delhi throne was smashed to pieces by the Commander in Chief of the Marathas Bhausaheb, and the Mogul Emperor held 'prisoner and pensioner' of the State by Mahadaji Shinde. These facts of history ought to give some knowledge of real fate of the Moslem rule in India to the present revolutionary Caesar living on the temperate heights of the Malabar Hills which were at any rate never under the Moslem rule, but ever under the rule of Hindus or foreigners. Mr Jinnah would also do well to read the 'Dasara Message' given to Hindudom by Veer Savarkar just recently. That would help him to brush up his knowledge of Indian history.

Let that be apart. What are these Muslim slaves doing to wipe out their slavery under the British Rule? In 1857 they licked the feet of the Hindu Generalissimo Nanarao Peshawa. As recently as 1920 Mr Jinnah himself was called a child in politics.

And even if he is dreaming of Pakistan to-day, why is it that he is begging at the doors of Hindus for unity first and Independence afterwards —the slogan taught to him by Hindus?

evening on which Bar. Mehta made the Panwel speech, Mr. Jinnah would give such examples of his 'ignorance' as riders to the theorem enunciated by Bar. Mehta.

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By the by, the Turkish Delegation, in a fit of running after extra-territorial fame, has made a statement that they are Turkish first and Muslims afterwards. The Indian Moslems are "Moslems first and Moslems last and Indians never." Our Congressite Hindus are Indians first and Indians last and Hindus never. Hindu Mahasabhaites are Hindus and Indians at one and the same time. The word Indian is Hindu first and Hindu last as long as the Indus lasts.

Mark it! Don't be carried away by the first part of the statement of the Turkish delegation. The scorpion can never do away with his tail. By quoting the example of the Arab minority in the same breath, they have not failed to hide the dagger of the Crippsian principle of the so-called self-determination in a heap of rosy words. They outwardly affirmed that they were Turks first and Moslems afterwards, but finally warned the Hindu Nationalists that at any rate they were Turks after all, Moslems anywhere and every where!

I don't know what lesson the Pakistani Moslems in India will take from it. But in crude reality, after all they are Indians in their origin. None has come from Turkey or Arabia, barring perchance the brilliant exception of an Azad.

Our Congressite Hindus should at least learn to parrotise the phrase 'Indians and Hindus at the same time' and forget the lesson of Gandhian era—'Indians ever and Hindus never.'

Feb. 43.

IX

PERVERSE SELF DETERMINATION LEADS TO SELF DESTRUCTION

The Congressites and some Hindu leaders have only been recently awakened to the dangers of Pakistani actualities. But the problem of Pakistan has been occupying the thoughts of Veer Savarkar and some other Hindu Sanghathanist leaders for years. As an academic solution the Moslems were hatching it for years in the past though it is now assuming the form of a definite demand on the part of the Moslems. Hindu Mahasabhaites must consequently be very watchful in dealing with it and must not get lured by some immediate and partial considerations or solution. The slightest weakness in our action may spell ruin to the generations to come.

Veer Savarkar's definite opinion is that we should on no condition yield voluntarily to a proposal which gives freedom to a province to secede from Hindusthan as a Nation and State. Some outstanding reasons vindicate this stand as follows —

Secondly, did not the North American States go to war with the Southern states when they asked for secession on the same principle of self-determination of constituent groups? That is precisely the stand of the Hindu Sanghathanists in maintaining the integrity of India.

An integral nation can have the right of self-determination as a whole but Provinces by the very fact that they are provinces can have no such right against the nation of which they are parts. England shall not allow Wales and Scotland to be independent states. The latter does not get even Home-rule though they are struggling for it.

Some proposals for compromise as regards Pakistan like the one of Dr. Ambedkar are only based on one fallacious 'HOPE' that if but this demand is granted by the Hindus the Moslems will immediately stop there forever. But we know already the Leaguers are telling openly, for example Mr. Khalik Jamal, that "Pakistan is but a jumping ground for further demands". As soon as this demand is granted the Moslems will start with new ones, to annex territorial units with forty per cent Moslem population to the Pakistan Federation and Moslem minorities will keep raising troubles in Hindu Provinces as usual. Once we set our feet on the slippery slope of "Compromise" proposed by the Moslem leaders like Sir Sikandar or crafty nationalists like Moulana Azad, the Hindus will go down and down in the bottomless abyss. Moslems, including those who are now saying that they would not ask for more than the frontier provinces, will not miss the chance of swallowing the whole of the Punjab or India in spite of the "Compromise" as soon as they get a chance to do so. We can quote a dozen cases ever

since the Lucknow Pact. The Moslems get something by "Compromise" from the Hindus voluntarily. Then the Government offers them something more at the cost of Hindus. And kicking the compromise away the Moslems begin to press on their further new demands.

In the case of the Pakistan demand also it will precisely enable them to swallow the compromised province because we hand it over to them voluntarily, and in addition to that they will swallow, in spite of the compromise the whole of other neighbouring provinces of Hindu Majority and Muslim minority because England compels us to hand it over to them. The right of self-determination on the part of the provinces if once admitted must spell the breaking up of the State into fragments in the near future.

The principle of vivisection once admitted in any case is bound to be applied to all cases and will cut up Hindustan into pieces. Consequently the Hindus of all other provinces also get affected and would not at any rate should not deliberately invite this plague into this land.

position to-day to maintain this than we ever would be in future, when once through our consent, at least three or four parts in the East, West, South and North are turned into sovereign Pakistani States.

Re-adjustment and re-distribution of provinces we can understand. But this can be done without even allowing the question of Pakistan to be raised in any constitution-making-conference. Unity and Integrity of Hindustan from the Indus to the Seas, must be the starting point and axiomatic basis of any constitutional agreement.

If any thing is thrust upon us, we shall look to it. But we must not be a willing party to this treacherous scheme and admit a principle which will be a death warrant signed by ourselves, bequeathing curses, degradation and destruction to the generations to come.

But, if inspite of our will and determination not to be a willing party to vivisection, the English Government is determined to break up our country, they can do so by drawing any line of partition by their sword ! We should rather entrust the task to the next generations of effacing the line drawn up by the English Sword with the Hindu-Kripan. The principle of secession from the Central Government would throw not only a province here or there but the whole of Hindustan into a melting pot and break up our united Pan-Hindu strength into congeries of Pakistani states acting like so many China-walls garrisoned by the British soldiers from the Himalayas right down to the Cape !

If England forcibly allows the Moslems to secede they can do so without our agreeing to it, but that will be so outrageous an act that it can form the basis of a mighty movement to get the wrong undone. But if

we yield to this treacherous scheme one way or the other and allow the provinces to secede it shall not be an English outrage on our national state but an abject surrender, nay, a willing suicide on our part. Let us not ourselves sign the death warrant of the UNITY and the Integrity of our Motherland and Holyland. Let us not sell our birth right for a mess of pottage.

Feb 43

X

MAGIC OF HINDU MILITARISATION MOVEMENT

Hindu Mahasabha Organisations have everywhere stressed the need for all Hindu youths joining the Army Navy Air Forces etc and in his Presidential address at Cawnpore Swatantrya Veer Savarkar also advocated intense militarisation of the Hindus. Now this was the only effective means of checking the onslaughts on Hinduism by adverse interests can be judged from the recent repercussions of Muslims and others. I mention below the views of some prominent organisations of the Muslims.

join these forces in more numbers and raise up the percentage.

The Eastern Times, a prominent Lahore Muslim news-paper writes: "General Wavell in one of his recent speeches remarked that the number of recruits for the Army in India has now reached the top, as no distinction is now made into military and non-military races. This recruitment has been made from all classes of people and from all places. This constitutes a great injustice to Muslims. How do the Muslims tolerate it? The Sikhs in India do not number even one per cent and they are 85 per cent in the Army. This fact is now gaining great importance for the Sikhs, who now are in the good books of the British. The Jaths also are joining with the Sikhs and joining the Army. Under the patronage of the Maharaja of Patiala, the Khalsa Defence of India Association is militarising the Sikhs and has sent Sikhs into the Army in very large numbers.

"The Hindu Mahasabha also has agitated strongly for militarisation of the Hindus as a great opportunity and with the active co-operation of the Government, has met with astonishing success. All this has contributed to add to the prestige and following of the Hindu Mahasabha and increased popular estimation.

"From our Muslim view point, all these conditions are most disastrous. A few stupid fellows (?) propagate that to join the army means to sell one's self for money. This is nothing but senile nonsense indicating lack-pluck mentality. This notion is not only unpatriotic but stupidly ill-boding to the nation at large. The strength and prosperity of a nation is entirely dependent on the number and quality of its martial people militarily equipped. The Khalsa Defence of India

Has done this for the Sikhs and the Hindu Mahasabha for the Hindus. Why are the Muslims still sleeping over the matter? Perhaps this is the consequence of the faint hearted cowardly mentality of the Congress and the Ahrars or the boastful braggings of Mr Jinnah. But even the Congress minded Hindus activise themselves in this movement through the Hindu Mahasabha why then do the Muslims lack in this sense and lag behind?

Several other Muslim leaders also have advocated similar doctrines, frightened by the daily increasing Hindu Militarisation. This shows how positively correct and unmistakably proper was the remedy prescribed by our President for the Hindu nation. The immediate effect has been that Mr Jinnah's boasting threats of revolt have been silenced now and he is now seen begging the British and the Congress to grant him Pakistan.

Mr Amery also has stressed the need for a strong militarised population of a nation for the effective reconstruction after the war. In the book India and Freedom you may get references wherein Amery calls India as the 'Arsenal of the Eastern theatre of War' and has assured that this military strength—(in July now Hindu in majority) would surely affect the spirit throughout the structure of the future post war Indian constitution.

The Hindus should not miss the significance of all these utterances and in the words of Charwan Chakrabarti they should 'Arise Awake and utilise the opportunities offered'.

It is in this spirit that Veer Savitri ji wants all Hindus to get themselves reorganised and reorganised a national force.

Feb 43

GANDHIJI'S CAPACITY FAST & MAHASABHA

The first meeting of the newly formed Working Committee of the Hindu Mahasabha was held at New Delhi on 13th and 14th February 1943. The agenda before the first sitting of the Committee was of a routine nature, but the fast of Gandhiji changed the aspect of the situation and the Mahasabha got a chance to give its official opinion on the new emergent aspect arising out of the fast. Mahasabha does not believe in the fast as an instrument of bringing about a "change of heart" in a foreign government. Fast is perhaps useful to affect the heart of our kith and kin, only to attain a limited gain, but fast as a weapon of bringing about a change of heart in a foreign government is bound to be futile and fruitless. Mahasabha attaches some importance to the spiritual value of the much-professed fast and as such we have prayed for the ultimate strength, spiritual in nature which may prop up the body materially starving. If the fast threatens to endanger the life of Gandhiji we have also demanded his release, of course "setting aside all political considerations". Mahasabha does not think it wise to settle some political tangles under the nervous strain of the fast and repeat the complication of the Communal Award fast.

As soon as Gandhiji began his fast, many personalities are moving as peace-touts in political circles. And what will be the solution eventually? It is nothing but the devolution of cent per cent power on the Moslem League, as Gandhiji has written in the post-script in one of his letters to the Viceroy. If Gandhiji insists

on his fast and finds himself in a delicate position of his health, it is bound to jeopardise the mental frame of the Indian Members of the Viceroy's Executive Council and as such 'Hamletise' them. If they quit the Council some other element is likely to take their place and will be more tight in its policy in as much as they will have to accept the posts in the tense atmosphere of the fast and step into the shoes of those ministers who will leave New Delhi failing to bring about a change of heart in the British Government undertaking to be apathetic to such "Political black-mailing".

If on the other hand the Indian leaders try to bring about a solution in the political situation they will have to kneel before the Quide Azam. Naturally Jinnah will be pleased to find his market value inflated by the fast of Gandhiji. The Viceroy sitting tight on the status-quo will lose no chance to placate any party that will support the present position of things. And very likely Jinnah will be the only personality to fall back upon. People will be surprised to find themselves between a Jinnah in New Delhi and a Jinnah in the Agakhan Palace—supporter of the Government and the Saviour (!) of Mahatma's life respectively. Both offer us the same prize for co-operation: we are sure Jinnah would like to swim into the Governmental stream rather than come to a compromise with a party whose intentions may or may not be accepted by the Government.

He has undergone many such ordeals and even his chela Bhansali has stood the test. We also exhort the various leaders who are likely to meet in Delhi, not to undermine the spiritual capacity of Gandhiji. Let there be no haste in running to the threshold of Jinnah and again enact the mistake of arriving at a political solution under the nervous atmosphere of Gandhiji's fast.

Government would do well to release Gandhiji without bringing in any political issue, only to save his life, precious as it is. This is the gist of Mahasabha's timely resolution.

Feb. 43.

XII

“EASY TO RESIGN BUT DIFFICULT TO GAIN”.

Gandhiji's fast has made the current of Indian politics a chequered one. Having come to the end of his patience and being reluctant to be a passive witness to the events in the country, he started the fast, and the fluctuations in the political market began to swing with uncertainty. The Hindu Mahasabha under the leadership of Veer Savarkarji had foreseen the effects of the fast in all its entirety. The Indian Government, with its war time pre-occupations was naturally expected to be adamant in their refusal to release Gandhiji. With Churchill as the Premier of England whose apathy to the Naked-Fakeerism of Gandhiji is proverbial, and with Mr. Amery sitting tight on the status-quo, nothing could have been expected of an Irwin even at this critical juncture of the British Empire. Otherwise, Lord Halifax the old Christian

Viceroy and the present British Ambassador in America and Mr Phillips touring in India as the envoy of President Roosevelt, would have been the two reeds to lean upon. But these goody-goody expectations are set at naught by the knotty situation in the war. Mr Churchill who offered sweat, blood, tears and toil to Britain two years back is now riding a wave of optimism and assuring a hard won victory to them. If John Bull can retain India, make it desert and call it peace, it would be nothing short of laurels to the Allies. In this hard and matter of fact politics, the moral pressure (?) of an Indian fasting to his capacity or even fasting unto death would be of no avail. As such the limit of the 21 days fast is really a better part of the valour of Gandhiji.

Gandhiji's fast is nothing but a political weapon to be had in the Satyagrahic arsenal. Had it not been for the Mahasabha to foresee and forewarn all those who were the prospective political exploiters of this fast for a political settlement, India would have seen the enactment of a repetition of the Communal Award-Himalayan blunder. The announced leader's Conference at Delhi was rife with political solutions leading to a settlement between the Congress and the League. But the Mahasabha Working Committee gave a timely warning to all those parties or persons and even to the Government against any political patching up or leader

brought about a "change of front" in the solution of the present deadlock caused by Gandhiji's "capacity fast" ordeal. The leaders in Delhi were or at least must have been a bit restless to see their efforts sublimated in the reverse direction.

Even the resignations of the three ministers did not go a long way to create a tempo in the situation, though they had resigned on the "Fundamental issue" of Gandhiji's release. That Gandhiji will have to be either released or he will have to break his fast are the only two ways, not to talk about the alternative namely, Gandhiji's surviving the ordeal of twenty-one days fast. I hope and trust that the latter is the only way of face-saving both of the British Government, whose prestige is at stake and of the saintly sanctity of Gandhiji coming to the successful termination of his fast. And if at all the Government is to release Gandhiji during the period of his fast, it is only under abnormal conditions when Gandhiji himself would be in a position not to avert his release, Government taking for granted that his capacity has reached its limit, of course, if Doctors advise.

But the three ministers who resigned, as they differed on the fundamental issue, have served their purpose. They have failed to change the heart of the Government. Now, we request them to approach Gandhiji in the mood of the returning spendthrifts and try to change his heart and thus save his precious life—a Nation's property. But I am sure, Gandhiji who had a faint smile on his face when he heard the news of the resignations, won't forgive the ministers who had been a party to put all Congressites including Gandhiji in jail and thus drive Gandhiji to the end of his patience during the last six months. They have

left a difficult case to be handled by the Hindu ministers, who are still courageously in their posts and a legacy which was perhaps the making—a collective one—of all but was handed over to them alone to be at the mercy of cheap popularity. Resignations are nothing but adaptations to the popular feeling. It is flirting with the ever-changing and ever-grumbling spinster Fame. Mahasabhaites do not believe in the boycott.

If politics is like cricket a brilliant game of chance then boycott is a bye run to the Mahasabhaites. Bye runs cannot go a long way to add to the score. Boycotts are bye runs and slogans are simply slow guns in effect. We believe in responsive Co-operation to the bitter end of responsive opposition by remaining inside the trenches of Power. An apparently barren co-operation evoking no response from the alien Government is like an investment duly to be reaped slowly but surely.

inside. It is curious to know that those very men, who have come out now, were the very persons, who shared responsibility and even eloquently pleaded it as the mouth-piece of the Government, voted for the arrest of Gandhiji and made Gandhiji so helpless as to risk his life by fast to secure his release. Taking all in all when the resignations of the three Executive members were accepted within a few hours by the Viceroy showing clearly that the policy of resignation was futile to bring about the release of Gandhiji; it was only barren and uncalled for for the other Hindu Ministers to resign, only on this issue. Simply by way of protest against it, they had already done and whatever pressure could be brought on the Government from inside must have been brought regarding this one single issue; but then the Hindu Ministers, who go to the Executive Council are specially meant to serve the cause of the country by exercising the partial power in the interest of the country. A futile boycott on these seats and the resignations of the Government power captured, every now and then, harm the national cause rather than help it. As Mr. Aney remarked, it is easier to come out than to get in. A wise remark and tribute indeed to those Hindu Ministers, who continue their duties in the Executive. No special patriotic halo need suddenly be attached to those members who have resigned !

5th March, 1943.

XIII

WEEPING OVER SPILT MILK.

The resignations of the three members of the executive council of the Viceroy, have created great

Expert medical opinion says that Gandhiji did show timely discretion in taking sweet lemon juice and thus did indirectly abide by the request made by Veer Savarkarji in breaking or half-breaking the fast when it went beyond his capacity. Or at any rate Gandhiji has foiled all estimates of his followers who undermined the 'spiritual capacity' of their Guru.

Gandhiji's capacity fast has exposed many in their capacity of understanding the Hindu Ideology and who are still in the Hindu Mahasabha camp itself. Raja Maheshwar Dayal has miserably exposed his soul and betrayed his pseudo-national mentality, and showed to the world that he could not ride two horses. Raja Maheshwar Dayal's statement belittling the sound advice given by Veer Savarkarji and Dr. Moonje to Sir J. P. Shrivastava in not resigning his post, shows clearly that he has much to learn in the Hindu Mahasabha shrine as yet. The Benial Provincial Hindu Sabha forgetting all its credentials has expressed its disappointment in the fact that other Indian members in the

harassed Sir J. P. in a manner which proved the metal of Shrivastav. I take off my hat to his robust sense of loyalty to the President of the Hindu Mahasabha and to his firm faith in the spirit of Responsive Co-operation.

By the by, let me say a word of thanks to Dr. Naidu, who gave a clear and thought-provoking statement to the press and replied to Raja Maheshwar at a stroke and finally. The Gujarath Provincial Hindu Sabha also lost no time in following the suit and they fully supported the attitude of Sir J. P.

Gandhiji has come to the end of his fast and all the clouds have been driven away now. Let those who fell a prey to the mass mentality and slogan-ridden attitude think twice in tranquillity and I hope the Hindu Sanghathanist ideology would flash upon their inward eye which may prove a bliss of solitude.

12 March, 1943.

XIV

FROM NON-PARTY TO ALL-PARTY.

The Leaders Conference in Bombay seems to be the only step towards 'reconciliation and realism' and the only result of the 'capacity fast' of Gandhiji. Fastings and meetings are the means in vogue in the Gandhian era, but the Leaders Conference, I fear, is the shadow of the coming events.

Curiously and ironically enough, on the eve of Gandhiji's fast, the Muslim League Premier of Sind, did lose no chance of ushering in the Pakistan resolution and with the exception of the Hindu members and

ministers all others : *e* , Moslem members voted for the resolution I wonder where the Moslem followers and supporters of Mr Allabux were when this Pakistan resolution was moved ' Is it not a thorough exposure of the extra territorial mentality of all the Moslem M L A s in Sind that not a single Moslem member could show his nationalist mentality by voting against this pernicious resolution ?

The ex Premier of Sind had attended the Leaders Conference in Bombay travelling all along by a plane Is he hatching up any further designs with the help of Rajaji ?

By the by let me clear up one point about Sind Hindu M L A s elected on Congress ticket They are all in jail They ought to have resigned their membership and made the seats vacant for better Hindus who would have offered a stronger opposition to the Pakistan resolution But the Congress M L A s in Sind elected by Hindu electorate have faithfully played the part of dogs in the manger '

lity" with Gandhiji who offered 100% transfer of power to the Muslim League. Gandhiji may or may not denounce his so called violent followers; but he must eat up his "offer" to the League. Even if he comes out at such a time, *how can some Hindu Sabha Leaders afford to ride two horses?*

19 March, 1943.

XV

AFTER SIND COMES BENGAL !

Bengal, which once set the Ganges on fire, is slowly falling a prey to the tactics of the Muslim Leaguers and their abettor, Mr. C. R. of Pakistan mania. C. R. had sent just recently a message of good wishes to a meeting in the Punjab on the "Pakistan day" celebrated by the Moslems last week all over India.

The more Rajaji come to their knees before the Muslim League, the more will the pendulum swing to the Pakistan proposition and its realisation at the suicidal tolerance of some 'Hindu-minded' Hindus even. This Rajaji, under the garb of saving the life of Gandhiji and securing his release is playing a very dangerous game. So far as the personal release of Gandhi is concerned, none will object to it. But Gandhiji's release is to lead to the talk of cent per cent transfer of power to the Muslim League.

Just recently in the Central Assembly the 'adjournment motion' on Pir Pagaro's execution was sought by a Congressite M. L. A., named Pandit Shambhu Dayal Misra. This Pandit attended the sitting of the Central Assembly as if for the only purpose of seeking an ad-

jourment motion and said that it was the attempt of the British Government to provoke the people of India to rebellion by the execution of the Pir. Congress M. L. A's who are never careful about any other anti-Hindu Bills that may be passed by the Assembly are very alert in seeking an occasion of expressing their suicidal sympathy with Moslems. If the release of Gandhiji is going to usher in this Congress type communalism then it is better to set aside all cosy sentimentalism and sit silent to see the turn of things to come. At least Hindu Sanghataniests should not be a party to such sham shows of going into prisons and then coming out of them either by falling sick or getting sick of them. The adjournment motion moved by the Congressite in the Assembly on the execution of the Pir requires more criticism. As we might be knowing this very Pir was the cause of the harassment of the Hindu minority in Sind. Hindu houses were burnt, looted and Hindus persecuted because of their being Hindus. The Sind Governor deserves all compliments for the firm attitude that he took in retaining the martial law. If this is the true core of the anti-Hindu actions of the Pir, what

ground for them, one by one in each province where Hindus are in a minority. After passing the Pakistan resolution in Sind, they are now trying to play the game in Bengal. It shows clearly that the Moslems in general are now becoming more League-minded and as such they want purely League Raj in all such provinces. The Hindus in Bengal should prepare from this moment for the impending Pakistani plague.

The rumour that some of the Nationalist Party men supported the adjournment motion on the Pir execution is disquieting. On this and on many other points it seems that the Nationalist Party in the Central Assembly under the lead of Dr. Bannerji is following a pro-Gandhian Policy. A new party under the lead of Sant Singhji is formed and Hindu Sanghatanists like Bhaiji, Neelakanth Das, Anang Mohan Das and our leader Bar. Mehta have already joined it. I hope that this party will look to the Hindu interests and work according to the programme and policy of the Hindu Sanghatan ideology as laid down by Veer Savarkarji. This party should and would prove to be the harbinger of good news to the Mahasabhaites.

2 April, 1943.

XVI

PROVING THE AXIOMS.

A sense of frustration must have overpowered the minds of the Congressites and the Non-Party or All-Party men at the recent speeches of Mr. Amery in the Parliament. The Parliamentary debate also has no silver lining. The Viceroy's reply to the memorandum

of the All Party men is no surprise to those who were more realistic

'All Indians united in a common demand are unitedly helpless' was the new year's wise remark made by Veer Savarkarji and was styled as 'Mischievous' by the Times of India and therefore, quite helpful and useful. The other half side of the Non Party Conference was named as the All Party Conference held during the month of March on the cool heights of the Malabar hills. Many people were restless owing to the refusal of Veer Savarkarji in giving his assent to the resolution or statement issued by the All Party men. These men wanted to exploit the prestige of the Mahasabha and of its accredited leader Veer Savarkarji to solve the Congress type deadlock. *They expected the Mahasabha to play the role of a handmaid to the Congress in the political field.* And if their expectations were set at naught it is the fault of their double role policy. The sponsors of the All Party Conference were not willing or even inclined to approach the Viceroy. What difficulty was there?

of a modern traveller in an ancient boat on a sea voyage to prove that the earth is round

And even if these men go into the legislature what would they achieve? Would they remain silent on a Pakistani resolution or move an adjournment motion on a Pir Pagaro? If it is going to be such a programme of these unemployed politicians then Hindu Sabhaites must oppose them in the elections also

The logical consequence of winning elections is to capture the seats of power. But on what ground now will these men of the All Party even vote at the seats of power? The vacant seats in the Viceroy's Council are to be filled in the near future "by no less capable Indian public men". Naturally they must be captured by those parties or leaders who remain firm at the helm of affairs even though the storm in the sweet lemon juice cup was raging!

the 'centralisation of power' policy. The Huq resignation is no triumph for Jinnah, but it is the triumph of cat's paw policy of the Governor of Bengal !

9 April, 1943.

XVII

LEADERS IN THE "CORRIDOR".

A sense of helplessness and bereavement, which is prevailing among the pseudo-nationalists, is the only sure result of the "Quit India" hubbub. All are trying to see Gandhiji out of jail, but none is taking a survey of the loss and profit of the national energy that was diverted towards the slogan-ridden movement. The very sponsors of the movement are now abegging and have more than enough shown signs of disowning their own followers, who plunged headlong in the disturbances after 8th August 1942. Had the Hindu Mahasabha fallen a prey to the bait as some of its leaders were prone to, her position now in politics would have been woefully isolated. Gandhiji would have put all the blame of the violence on the revolutionary elements from the Mahasabha, who joined the Congress-type activities. He would also have left in the lurch the Mahasabha organisation and come out of jail and again with all sincerity offered cent per cent transfer of power to the Muslim League as he did promise before 8th August and even in his correspondence with the Viceroy.

Rajajs and Munshis tried and tried their best to hook Mahasabha in the snare of Pakistan but to their pathetic woe some of the Mahasabha leaders who had

understood the scheme of a Rajaji in its right perspective 'fell a prey to the crowd psychology at Cawnpore and passed and supported the anti Pakistan resolution. Not only that, but by a resolution of the All India Committee all powers to choose his own executive were also given to Veer Savarkarji to the chagrin of many, who had made overtures with a Rajaji.

Raja Maheshwar Dayal has tried to express this sense of despair in his failure in waylaying the Maha sabha by demanding a change in its leadership. His whole speech at Jwalapur which is bound to give a handle to the enemies of the Mahasabha is full of self contradictions like his own self.

Raja Maheshwar Dayal demands a National Government to defend to fight and to win and in the same breath he calls the Mahasabha leadership as merely a recruiting agency. If Raja Maheshwar Dayal will take great pains to study the Hindu Militarisation policy of Veer Savarkarji he will surely cease to make such ridiculous statements. Even Dr M. K. Das after the Cawnpore session had appealed to the Hindu youths of the Calcutta University to join the defence organisations to protect the hearths and homes of the

anti-Hindu actions. If Rajas like the Raja of Kotra begin to flirt with the peace-touts that are now moving in political circles, the fate of Hindus is sealed. Either accepting Pakistan or going to prison i. e. to make the prisons their 'Sthan', seems to be the only way or the 'Y' road in Gandhian era. You need not ask its 'How and Why'. By the wizardlike methods of fasts or threats, Gandhiji is weakening the morale of the Hindus alone. This is more than once proved by the resignations of the three members of the Central Executive Council and the pressure brought upon the other Hindu members by men of the Raja fashion.

The Hindu Mahasabha is following the policy of Hindu Militarisation, so that the Hindus may not miss the bus after twenty years at least, when another world-war will knock at the doors of India. That is the Royal road to snatching power which some Hindu Sabhaites are slow to understand and a Raja is no exception to it. So far as the change of leadership is concerned, let the Raja try to speak on behalf of his province, which he now cannot do, because he does not represent Oudh in the Working Committee of the Mahasabha. Perhaps that is why he is not trying to speak in the open, as all ways of impressing upon the minds of the leaders of the Mahasabha have been stopped by his not being on the Working Committee this year.

While this our Rajaji was making a speech of this self-betrayal type, the Moslem League leaders were and are even now busy in preparing a demand for a corridor joining the Western and Eastern zones of Pakistan. Nay, even more than that. It was rumoured that they are demanding the reinstatement of the Nawab of Oudh on the Gadi, so that they can get an

easy passage from Punjab to Bengal. Now ironically enough Raja Maheshwar stands in the 'Corridor' zone of the Moslem League and it is a pity that the efforts of a C. R. or some such impatient leaders should have driven a Jinnah to the limit of demanding a corridor in addition to the intolerable scheme of Pakistan. If this is going to be the end of the appeasement policy of the 'Sporting offers' or 'Blank-Cheques' or 'Sincere Cent per cent transfer of power to the Moslem League' followed by the Congressites then 'Hindu Mahasabha' under the inspiring lead of Veer Savarkarji is the only panacea for all evils. Those who cannot see eye to eye with the Hindu legitimate point of view would do well to quit Mahasabha rather than play the dubious game of creating sensations of harangues of a bravado nature. Those who think after this Non-Savarkarite fashion would find their place either in the Non-Party or Congress or better in the prison to be true to their convictions.

Mahasabha will never flinch in its opposition to Pakistan in any form or shape even if a Mahatma goes on fast for accepting the demand. The life of the Hindu Nation is more valuable than the life of a person or the prestige of an institution. Let us what are now acting as corridors between the Government and the Congress should think calmly about the corridor demand which will run like a dart in the heart of our Hindu Nation.

XVIII

STORM IN THE VACUUM

Distance of African problem has lent enchantment to the Indian political view. The South African Bill has been condemned by all parties with unreserved unanimity and even the Moslem League could not keep silent on the issue. It has staged its opposition to the segregation bill. While all men and minds were one in criticizing this bill, Mr. Nariman of the past Congress fame has raised an issue going out of his way and referred to the treatment given to the so-called Harijans by the caste Hindus and thus has outfocussed himself. Can we not then make a pointed reference to the nefarious Communal Award neither rejected nor accepted by the Congress but virtually accepted to which men like Nariman were also a party, and which gave a position to the Hindus in general most humiliating in their Homeland itself? Preferential treatment given to Hindus as a race in their Fatherland is most obnoxious at least when the constitutional reforms were worked by the Congress Ministries particularly by the Ministry of Pandit Pant. When Hindus suffer, no one raises a voice against it and if a body like the Mahasabha opposes such humiliations, it is dubbed as communal by the so-called nationalists. And if I would analyse the African problem a bit in detail, it is the Moslems as such who would suffer most in Africa owing to the Bill and that fact explains the rigid opposition of the Moslem League to the South African attitude. So the Moslem opposition along with other parties is nothing but the pose of the monkey by the fire side to pull its chestnuts outside, with the paw of a cat.

Otherwise, the Moslem League session, which opposed the South African Bill, would not have staged a paradox by passing a resolution in support of Pakistan aiming thereby to create numbers of Durbans in Hindusthan itself with imminent dangers to the life limb and property of the Hindu minority in the would be Pakistan. Even the Momins in India are complaining that they are treated as untouchables by the non Momin Moslems and as such they are opposed to Pakistan as dreamt by Mr Jinnah.

To me the universal slogans of equality, brotherhood and democracy raised by those nations which are already Imperialistic are as far from reality as the cry raised by them for those under the heels of other powers.

While this present day hour to hour agonies are still worrying us all many are found even in India dreaming of a post war period and reconstruction. We cannot talk of the post war positions and constitutions when the whole population in the world is not still out of the woods.

of Mr. Aney. I hope he won't fall a prey to the emotional crisis if it may ever take place in the near future. It must be with this clear understanding that he has accepted the high office. Hindu Sanghatanists will note that Dr. Khare is on terms of cordiality with the Mahasabha leader and he will surely be a personal friend of the Hindu Cause along with the ministers like Sir J. P. in days to come, when representation of the legitimate Hindu Cause, will be more useful through thick and thin, when threats of 'Misery and bloodshed' given by the Moslem League leader are likely to be coupled with storms in the 'Sweet Lemon Juice' cup, if at all the cherished letter is written by Gandhiji to Jinnah, paraphrasing the P. S. to the Viceroy's letter.

Sir Sultan Ahamad has given place to Sir Ashok Kumar Roy. This seems to be the consequence of the Homer's nod kept in the Defence of India in Rule 26 by the former.

Eventually two seats of Hindus have been filled by two Hindus and the Parsee seat goes to a Mohamedan. But Sir C. P.'s place remains still to be filled in. Let us await further developments.

The Viceroy's Council styled as the Cabinet of India is the only 'silver lining' to the majority populace of Hindus of Hindusthan. With all the provincial Governments in seven provinces suspended and the rule taken up by the Governors and the rest of the provinces going under the Moslem League influence, the Central Executive Council can alone serve as a good precedent for the future constitutional reforms. No less a person than Mr. Aney, has styled the Executive Council as an 'outstanding reform'—ironically enough when he had actually left it. Boycotts of the centres of power are

bound to prove futile particularly when situated as we are at present. In Bengal the same story has repeated itself. Mr Hug has followed Dr Mookerji and the much criticised Governor has become constitutionally firm in the saddle. The given reforms are bound to be in nature limited and one need not try to show by experiments with truth that the panther cannot change its spots. We know it nay, we all know about it. It is a fundamental truth. It is no news. But a new thing would be the new approach to these fundamental difficulties and men like Dr Hare or Sir J P have shown the way.

And if such places of power are futile and fruitless then why are the Congressites in Madras in in the same old burden of the election campaign for the place made vacant by Satyamurti's death? If constitutional reforms are stale like the twice told tale to these pseudo-nationalists then they should leave this habit of wagging their tails at the so-called crumbs of legislative seats and give a chance to those, who believe in the theory of responsive co-operation. But how the fox in the manger can leave its second nature?

31 May 1943

Working Committee of the Hindu Mahasabha passed off very smoothly and amicably.

The unexpected resignation of Veer Savarkarji of the Presidentship had added to the heaviness of the surcharged atmosphere. But the artificial mist of misunderstanding created by interested groups and factions was removed as if with the touch of a magic wand when all members of the Working Committee sat together and thought together. Dr. Moonje and Dr. Naidu tactfully shelved the question of the resignation on technical grounds saying that the question was not included in the agenda at all. And this discovery which was quite palpable was a pleasant surprise to those of the many leaders from U. P., Madras, Delhi and other provinces who were prevailing upon Veer Savarkarji to reconsider his resignation. Those who were chuckling to put a spoke in the wheel of the Mahasabha and had been watching the course of events with manoeuvred expectancy were taken aback and began to wring their hands as the tactful resolution of Dr. Naidu shelving the question of resignation until the Working Committee meets next, began to wring in their ears. Rajajis in and outside the Mahasabha will again bewail the 'crowd psychology' of the Committee even to which all fell a prey. Those who were preying on the Mahasabha position fell a prey to the tact of a Dr. Naidu. Veer Savarkarji took with as much reserve the decision and agreed to abide by the unanimous decision of the Committee, still keeping his resignation on the agenda of the next Committee meeting. Veer Savarkarji resigns but still he reigns.

As the effect of this democratic spirit of the virtual dictator of the Hindu Nation at any rate, the Coalition Ministry Statement which he had issued of

late was endorsed by the Working Committee with one mind. If you place the resolution of the Working Committee passed on 8th August 1943 and the first statement issued by Veer Savarkar and its clarification side by side, you may be puzzled by the similarity. His statement is simply couched closely and carefully. The policy of responsive co-operation continues. If the ministry is inevitable in a particular province then the Mahasabha is ready with pads on. With no members elected on the Mahasabha ticket as such owing to the nervous debility of the Hindus prevailing by the time of 1937 or so *the new dawn of Hindu Sanghatan could easily win over a Hookerji or a Pandit Neelkanthdas to the Mahasabha camp* to a great sense of restlessness in the Congress camp for having lost its monopoly of patriotism and of reform or deforming or even reforming Ministries. In every province there are now some M. I. A. s. who are plebeians.

League as seen in a dream by the Mahatmaticians would fall like an apple in the Moslem hands. It is the Mahasabha, which is acting as a check to the surrender policy of the Congress as Gandhiji advised the M. L. A's, in the Moslem majority provinces to vacate their places and give a fair chance to the Moslems to rule. Why, even now a Shri Prakash or Subbarayan is not wanting in the Congress camp. Mahasabha attained the position of a fulcrum, which will keep in balance the anti-Hindu designs of a Congress League pact. The passing of the resolution of Pakistan in a Moslem majority province is just inevitable as long as even the so-called nationalists like the late Mr. Allabux remain absent, when the resolution is passed in the Sind Assembly. The Hindu Ministers are instructed by the Mahasabha to oppose such a bill and resign if the Provincial Hindu Sabha decides to that effect. The opposition to the Pakistan resolution of the Hindu Ministers pledged to the Mahasabha ticket is far superior to the "neither reject nor accept" policy of the Congress-brand nationalists.

On all such fundamentals, there was complete unanimity in the Working Committee and the much-advertised difference of opinion was not to be seen at all. That is personal equation theory

Aug. 1943.

XX

FIASCO OF CONGRESS-LEAGUE ALLIANCE

Much credit is given by the Congress-minded press to the work done by the Congress Party in the

position of the Hindu members in the Executive in their attempt both to reduce the burden of the railway fares and in keeping the flame of Akhand Hindustan burning

The Congress has lost both ways. The Finance Bill stands certified. The railway fares enhancement has been withheld with no credit to the Congressites! But the Congress alliance with the League has been left in the trail. As Sir Tej has stated it was the last rung of the ladder. But what ladder? It is the ladder leading from Separate Electorates to Pakistan.

April, 1944

The Hīndu Mahasabha, under the leadership of Veer Savarkarji never viewed the 'bread-problem' as the be-all and end-all of all human activities. Besides hunger, there are other sentiments and ideals worth dying for, like the mother-tongue, the culture, religion etc. Man has a stomach but stomach is not the man. A man may have a pocket to his coat, but paradoxically the very man cannot be pocketed by his own pocket ! The bread-problem can only be one of the planks of the National platform; but it cannot absorb and obsess all the many-sided activities of the nation. A tree can not be mistaken for the forest. Can you imagine even an ordinary labourer, tolerating the abuse hurled on his forefathers because of a paltry increment that he can have in exchange ? Even a labourer can bleed, if you prick him and can laugh, if you tickle him ! He is after all a man. There are many things in heaven and earth that are not dreamt of by the hunger-mad economist. Nay, even the economist should as a matter of duty, sacrifice a piece of bread for the propagation of his principles and ideals, if he is neither a knave nor a mercenary.

With the economic interpretation of history, there are in vogue, some one-sided psychologists, who in their own way, interpret all historical struggles as arising from the 'sexual problem' They would assert that the war in Ramayana was fought and won only because it was actuated by the sexual libido. Had it been so, Ramachandra would not have deserted his wife Seeta whose chastity was tested through fire of ordeals, only to attach importance to public censure and to preserve prestige of his Imperial throne and dynasty. He had to yield to the whispering scandal of a washerman and thus the personal prestige superseded the personal pleasure !

The sexual and economic interpretation of human history is one-sided and man who is an organic part of a nation has many other quests and ideals apart from the bread or sexual urge ! Taking into consideration all historical evidence Veer Savarkarji has given the policy of 'National Co-ordination of Class Interests' as the economic policy of the Mahasabha which views in its ideal state of things a harmonious adjustment of all these wants and wishes needs and deeds !

ments for the Moslems on the ground of their being Moslems ! But the Government retorted that it had no intention of increasing the accidental death-number and as such, only the quality of the worker would be taken into consideration. If Hindus were experts in engine-driving it was no fault of theirs that they were born as Hindus !

But with the usual dogged tenacity, the Moslems have started a separate organisation named 'Moslem Railway Federation' apart from the All-India Federation. Now a time has come when the Hindus will have to organise themselves into a 'Hindu Railway Board'. Otherwise their legitimate grievances will not be given an outlet in the 'All India Board;' because it is after the pseudo-national fashion, a casteless and creedless body. That is, it will pamper to the demands of the Moslems and sacrifice the Hindu rights. It will very soon be a revised edition of the Indian National Congress.

And from this point of view, we welcome the new weekly "The Railway Outlook," started at Lucknow under the editorship of Rama Prasad Pandye, M. A., which has pledged itself to represent the Hindu Outlook in the Railway department even. The attitude of the Moslems, in this field of life even has at last compelled the Hindus in the Railways to champion legitimate Hindu rights. We hope that those attempts will soon culminate in the formation of a separate 'Hindu Railway Employees Federation' which will pledge itself to safeguard the legitimate interests of the Hindu Employees in the Railways and look to the proportionate interest of the Hindus as related to the population ratio.

Wonderful news has reached our ears, that a

matriculate Moslem is to be equated with a Hindu who has passed the Intermediate Examination? The news requires no comment but the establishment of a Board of Hindus

As in no other Nation but in India in particular it is just impossible to bring all citizens—Hindus and Moslems alike—on the purely economic platform of politics. As long as Moslems remain Moslems first and last in every walk of life it is a vain attempt to please them on the economic platform even and keep them satisfied with the proportionate share. If we follow the same policy as that of the Congress then they will start from weightages and try to travel to their promised land of Pakistan. In the field of economics also we shall have to Hinduise it into without fear or fault.

foremost and leave the Congressite mania of Hindu-Muslim unity, which for all practical purposes means Islamic identity.

A Moslem is never a citizen pure and simple ! Nay, the citizen of any other nation, German, English or Russian cannot be divested of his Nationality. As long as the German labourers bombard the homes of English ones and the Russian workers destroy the German or Polish hearths, the talk of the unity of the workers of the world is simply a storm in the vacuum ! Particularly in Hindusthan, the workers and the labourers born as Hindus must organise as Hindus and Hinduise their code of economics ! That economic policy, which stands for the legitimate protection of Hindu rights, is the genuine economics of the Hindus of Hindusthan ! If the pussy cats of the West cannot change their spots, how can the dreamy Pakistani panther be expected to do so ?

The tall talk of Universalism became mere 'words, words and words' in Russia. Russia was never serious about the business of uniting the workers of the world. Hindus, then, need not run after the pillar of smoke ! Sound economic well-being of the Hindu Race is the very foundation of the Hindu Sanghathan movement. The eternal hymns of the Hindus teach them to attain not only 'Peace'; but teach them further to attain 'Prosperity and Perfection.'

May, 1944.

SOCIALISM GONE WITH THE WIND 11

Common difficulties and national dangers create an inner cohesive influence on drops of human blood which are ever thicker than water. Under the hammer of Might which always precedes Right and on the anvil of war-circumstances the Motherhood of Man and Fatherhood of a Nation are proved and justified freely, frankly and fundamentally. 'Lesser Races' for the protection of which this War began in 1939 have eventually grouped themselves as Nations. As for us Hindus we have been marked out culturally, religiously and historically as a Nation, sometimes on the crest of prosperity and sometimes at the low depth of all fate, but all the while a Nation first and foremost and never a mere geographical expression. As Sir John Simon said about China:

Through the meandering course of history, one wonders at the re-adjustment of territorial boundaries, reunions and separations or divisions undergone and caused mainly by the fundamental and inner urge of Nationalism, which impels human activities and is nothing but the inevitable outcome of the History of wars. Egypt, the ancient land, originally non-Islamic, is now a country of the Moslems, who gloried in trampling its ancients to extinction. Persia, once the land of the Parsis, has now been changed beyond recognition, into the land of Iranians, and the batch of the Parsis that was left at the mercy of the waves, sought refuge in the brotherhood of the magnanimous Hindus and their land Hindusthan, where their primeval sisterly branch of the Aryan stock and tree was prospering. But the Persians, who were left in the clutches of Islam, had to become converts or they were put to sword. Just imagine how the Iranian Cultural Mission that toured through India last year may have appeared something like a dramatic irony, to the Parsis in India, who really deserve to be the owners of the Land of Holy Fire. But will not this change of religion and traditions, effected some 1300 years back, leave a stern lesson for those, who still believe in the territorial and geographical theory of Nationalism?

Quite different is the history of Spain! It eventually checked the wave of Islam and with an iron hand and will wiped out the traces of Muslim culture from their land and now Spain stands out a Christian country. The Jews, a floating Race with all other requisites of Nationalism, cannot find a haven in Palestine as a Home-land, which now remains in their sweet memory and academic claims.

Nation means a People or a Race distinguished by a community of descent, language, history, civilisation,

common friends and common enemies common heroes and hymns and last but not the least the Will to be a nation The separation of Austria from Hungary and of Belgium from Holland though even economically unhelpful or the struggle of Ireland to be a separate Nation and State from Great Britain or the Sudetan Germans uniting with the Mother Nation or the change in name effected by Ireland into Ire or of Persia into Iran or the reunion of Austria with Germany and the disintegration of the patchwork formation of Czechoslovakia or even the affinity of the English speaking world as between U S A and Britain, all go to prove that human beings are ready to die for ideals and emotions It is an instinct of hive that impels the citizens to marvellous acts of seeming intelligence and self sacrifice in harmony with the great cosmic process

passions of Man. Economic motive is only one of many. It is missing a log of wood for a tree. And further, this economic motive is applicable not to any particular individual or family, but is necessarily applicable to the material well-being of a family of Human beings, living in a particular geographical unit, bound together by traditional, historical, cultural, linguistic affinities. These affinities need not be of a long standing or ancient in origin. The example of the United States of America, which is a nation of only four hundred years growth, will surely lend us a helping hand to substantiate the above remark.

A strong central administrative power and machine keeps such groups under the cohesive influence of rules and regulations, evolutions and revolutions, which teach them the necessity of self-preservation. The body in the form of a geographical unit or country gets a soul-consciousness of Nationality. The revolution of the Southerners in U. S. A. was suppressed by Abraham Lincoln and the integrity and solidarity of U. S. A. was kept intact, as it was once formed. Even in Russia, Ukraine and Georgia were over-run and many leaders like Faizulla Khedjayer, Gregor-Fedorovich were shot dead. They were the victims of the much-trumpeted self-determination, which was on paper perpetually, never to be put in into practice. On the other hand, men and thinkers of the international socialistic revolution like Trotsky were hammered to death, perhaps with the stroke of that very emblem of revolution, which they sponsored and fathered. The agents, who were instrumental in doing this tyranny, were the avowed supporters of the stinky Russianism! It seems Russia entered the League meant for Nations as such, in 1934 just after the preliminaries of the process of centralisation of the State and power attained was

reached to precipitate into the crystal like Nationhood? Was it fervid patriotism or kind hearted Communism when Litvinoff shouted at the top of his voice at Geneva on 29-5-1934 Soviets would abandon their anti war alliance with workers and oppose the people of the earth and play the game of military diplomacy with the capitalist Nations? (—Or to be simple try to play the role of Great Britain if time and tide allow —) Was it not sterling patriotism and burning Nationalism when the mighty main organ "Pravda" pours out and fans Russianism into flames by writing that the defence of the Fatherland is the supreme law of life for the Fatherland for its honour glory, might and prosperity. The words abovementioned have been now regularly included in the constitution of U S S R. When interviewed by Mr Ray Howard in March 1936 M Stalin was asked "Have you left you plans and intentions for bringing about a world revolution?" M Stalin said "We never had such plans and intentions."

for the Fatherland", when the Germans attacked Russia in June 1941. Economic interpreters of history are known to assert that Motherland is a fact and Fatherhood, an inference. But it seems that they have left that theory once for all and are now claiming their Fatherland with a clamour and exhorting those very masses to fight for it. The masses will have to unlearn the past teachings and be human souls like others, inspired to work, sing and fight for the Fatherland,—the word is only a version of the word "Pitru—Bhoo" used by Veer Savarkarji in his divine-definition of a HINDU. The attempt of the Russian state to introduce one homogenous language—Russian—for the whole of the State, inspite of there being some sixty languages, proves Stalin's 'desire to create one strong uniform centralised pivot for Russia. Recently, we have heard that the 'cursed' churches have been re-opened in Russia and the opium of religion is administered to Russians, gratis' M. Stalin is, of late, feeling an inner urge for the Roman Catholic Church. In short, the appellation U. S. S. R. which meant, Union of the Soviet Socialistic Russia, has ironically come to mean, 'United States of Stalin's Russia.'

In fine, the formation of a nation does not necessarily depend upon the number of its components. A small country like Switzerland, is mapped out as separately as possible as the vast ancient land of China, with its five-hundred millions. Nations need not have a long standing to evolve themselves, as Nations may be of recent birth like that of America. Nations there may be like ours, whose history runs into the mist of antiquity, with three hundred millions of a surviving generation facing unprecedented calamities. A nation like Egypt, there might be, remaining only as a geographical unit having no trace

of the mother race that could create the Pyramids. Along with the factors of race, religion, language, culture, etc., the most important one, the 'Will to be One Nation'—is the strongest of all, which has been working throughout the centuries and culminating in struggles for existence and never resulting in the class-struggles as such, as the naked eye of the economic interpreter is prone to see. "The Will to Live and Love as Brothers of a Common Fatherland" is the key-stone of the arch of Nationalism and corner-stone of the temple of Timeless Peace.

Then, in Hindusthan, we Hindus can with justice and pride exemplify our National-Ganges as flowing from the Himalayas of Glory down to an Ocean of our Destined Divine place in the scheme of Things ! We glory and revere the names of Shri Ram, Shri Krishna, Vikram, Shalivahan, Samudragupta, Prithwiraj, Krishnaraj, Pratap, Shivaji, Guru Govind, Bajirao, Bhau Sahib Peshwa, Mahadaji Shindia, Nanarao of 1857 fame and all that galaxy of brilliant heroes, only with a view to show living-traditions unsurpassed by none and envied by all. These heroes defeated the enemies of this land, defeated Ravans, Greeks, Huns, and Shaks. The great Bhau smashed to pieces the Imperial throne at Delhi and finished the mission of Shivaji the Great. Mahadaji Shindia, the de-facto ruler of Delhi for decades, held the 'Mighty Mogul Emperors' as puppets, prisoners and pensioners of the State. These heroes of our Race are the enemies of those Non-Hindus and invaders from these non-Hindus are our hereditary enemies. The spiritual places of inspiration of these non-Hindu aggressors are outside India. Consequently, the integrity and unity of India is their constant eye-sore.

The duty of fighting for the Independence, Unity and Integrity of Hindusthan is the cherished goal and work of us, Hindus ! Every river, mountain, or tree of this land is nurtured, nourished and named by us. From gallows to prisons, from internment to externment, only Hindus have suffered, survived and succeeded. The very bed-rock of this ancient land is the Hindu Race ! And it has withstood all quakes and quarrels ! Never is it shaken to shrinking. Other countries will have to fall to pieces, under the bolt from the blue, which will simply cause a wound to our Race and Nationalism.

We have never given up the fight ! Every decade

and century have made us rise to the occasion and vanquish those who came on us ! Every new world calamity overruns all other nations, but becomes weakened when it hurls itself upon the Himalayas of Hindustan ! The Man power the Mental power and the Material power have always outdone other lesser ones. Therefore let us Hinduise all politics, that is all Living Militarise Hindudom and Industrialise India as the prophet of our Hindu Race Veer Savarkarji puts it

Let us base the foundation of the future first class World Power our Hindusthan on this Trinity propounded by Veer Savarkarji and create utmost facilities to activate the maximum number of National factors and ingredients that are bestowed upon this our Land of Hindus by Nature make it impel it exult it static dynamic !

months before to boycott the legislatures in the Muslim majority provinces and thus keep the field free for the Moslems. He achieved his object. The effect of the barren boycott by the Congress was that in Benal came Sir Nazimuddin in Assam Sir Sadullah, in Sir Sir Gulam Hussein and in N. W. F. Sardar Aurangzeb Khan. These Sirs and Sardars have played and created havoc in these provinces on the Pakistan lines and demonstrated the dream of Pakistan materialised in its practical form. In the atmosphere surcharged with pseudo-nationalism it was no wonder that the work done by the Hindu Sanghathanist ministers in these provinces was much deprecated, derided and denounced by Congressite papers and editors. But the services of a Sardar Ajit Singhji or a Dr. Harnam Singhji or of those who held the field in the Viceroy's Executive Council as Hindus were very useful in stopping the same game being played in Hindu provinces even. It was the bold lead given by Veer Savakshi which stopped the Moslem mischief from being carried out in provinces ruled by the Governor and mitigated the sufferings of the Hindus in the League-affected provinces indirectly as a result of the Congress Central Executive which contained a strong Hindu element.

of the League party in these provinces must be given to the pro-Muslim and appeasement policy of the Congress guided by the 'Nationalist' Moulana, who ruled the Congress camp.

With all these happenings in four or five provinces, the Moslem League could not remain satisfied, in as much as, it had not yet assaulted the Central Executive Council of the Viceroy. It still consisted of a majority of Hindu members and that was well-nigh in proportion to the population strength of the Hindus. The attitude of the Viceroy was slowly swinging to the 'geographical unity' of India.

The Viceroy just before the Allahabad Non-Party Conference made his famous Calcutta speech, stressed the geographical unity of India and literally bombarded the activities of the Non-Party leaders. They were running fast from their Poona resolution of July 1941, which supported the Unity of India as a Nation and a State, to the deceptive self-determination ideology. They themselves were "mortgaging the interests of the country into the hands of some intractable leaders" like Jinnah.

Mr. C. R. secured for the Non-Party conference held at Allahabad, "Some Hindusabha Leaders", who could see eye to eye with his formula, now published. But he afterwards confessed that they "fell a prey to crowd psychology at Cawnpore" and opposed Pakistan in any shape or form. Let me assert that "the crowd psychology at Cawnpore", which was opposed to the above disastrous principle was a creation of Veer Savarkarji. The Congress game and plan of capturing the Mahasabha and to get it committed to those suicidal principles, even while the Congress leaders were in jail and had not actually sponsored the Pakistan fad, was foiled.

Beyond doubt the prophetic strain of Veer Savar Jari is borne out by the recent happenings and the commitment of Gandhiji to C R proposal. Still none can bring in Pakistan but the self betraying mentality of the Hindus themselves. The Communists of Hindu parentage who pampered the Government in exposing the activities of some of the sincere and patriotic workers during the last two years are now burning with the fervour of Pakistan and are actually creating vast fields of opium of the religious fanaticism of Moslems. Gandhiji also in his turn has played a very dubious game in supporting Pakistan openly in an atmosphere when owing to the repression of the Government, people have been thoroughly demoralised and have no guts to oppose any scheme sponsored by

And after the Pakistan slices are cut from the main body of India, the remaining so-called Gandhian Hindusthan will also be further made a ground of Gandhian experiments with truth and the same game of Muslim appeasement will start.

The most enthusiastic among the Pakistanis of the 'Nationalist' brand are the Communists, who have played a very dubious part during the last two years and have been anything but Gandhites in action so far as the "Quit India" movement is concerned. As Veer Savarkarji foretold, it is with the enthusiasts of Hindu parentage that we, Hindu Sanghatanists, have to give fight. Gandhites, who blamed the Hindusabhaites for not taking part in the happenings after the 9th August, 1942, should pause for a while and ask the question as to how they would have been dealt with, when even the brave underground workers, who played 'heroic part' during the two years, have been disowned by Gandhiji himself and are ordered to come out and surrender to the police. The foresight with which the Mahasabha party was kept out of the public hysteria by Veer Savarkarji, is now proved to the hilt. Gandhiji would not have spared Sanghatanists from being tabooed as "Violent workers". The very fact that Hindu Mahasabha still remains intact and unalloyed during the last four years of the European war, unpolluted by the Gandhian "individual or universal" *satyagraha is in itself an accomplishment worth winning two big movements*. Veer Savarkarji has ever since the beginning of the war, viewed it as a struggle of self-seekers and he never praised or blamed one or the other as Imperialist or Fascist. To him, all are equally belligerent and none was actuated by any altruistic motive. He has preached "Militarisation and Industrialisation" policy since the beginning of the war. Hindus have

fully realised the fruits of Hindu Militarisation movement. From 30% proportion in the Army, they have reached 70% which fact is bound to affect the future spirit of Indian constitution as Mr Amery has once stated in connection with war-activities in general. Hindu Mahasabha has been recognised as one of the three prominent parties representing Hindudom and has to its credit constitutional achievements from the Central Legislature down to the Municipalities. So on all fronts, politics is Hinduised and Hindudom is also militarised and those who have eyes to see and ears to hear can see it or hear it. Mahasabha ideology alone can save Hindusthan from the dangers of the 'Quit India' movement of Gandhiji or the 'Split India' cry of Jinnah.

6th Oct 1944

XXIV

VISION OF MIRZA, GAME OF GANDHIJI & POLICY OF SAVARKARJI

The appointment of Sir Mirza Ismail to the Diwanship of Jaipur some two years back has given rise to many bitter heart burnings in that Hindu State of Jaipur. Now it is an open secret that Sir Mirza enjoys the confidence and support of the Congressites in and outside the State because of his being one of the handful of show boys like Azad. In the case of Sir Mirza Ismail what Shakespeare foretold comes true, in as much as he may smile and smile and be what that great genius predicted. Sir Mirza's activities in Jaipur have been on Pan Islamic lines and with an Azad as President and Gandhiji as Dictator of the Congress, it is no

wonder that Sir Mirza could and can produce many certificates of "good conduct" from interested pseudonationalists and personal friends. If Jaipur is the Paris of India, Sir Mirza has consistently played the part of a Laval very efficiently. In a State with the Hindus in a 90 per cent majority and the ruler, a Rajput Hindu, Sir Mirza could dare to demolish Hindu temples under the name of town improvement and could keep mosques intact even if their demolition was justified and essential for such improvement, only because, as Sir Ismail says, he could not hurt the Moslems, as they are ignorant and hence fanatic. But we know full well that education also goes with fanaticism in the case of Moslems. If fanaticism of the Moslems can give them a licence in Jaipur, then the Hindus will have to try to get that qualification to keep their temples undemolished ! Mirza's town improvement scheme is simply an improved edition of the iconoclastic spirit of a Non-Kafar ! Secondly, like Moulana Azad, it seems that Sir Mirza is in favour of accepting Urdu as the national script and language of India ! Sir Mirza is translating the precedent of the President with a vengeance as it were ! He has a knack of giving his machinations deceptive masks !

Pandit Sharma consequently had again to undergo a fast, which he continued for full fiftyfour days at Delhi. Pandit Sharma must have given a non-violent shock to the Mahatma, who fasts 'unto capacity' with the help of sweet lemon juice. Now, a new Gandhian fast is looming on the political horizon, perhaps to concede fifty-fifty basis to the Moslems after having conceived Pakistan in his capacity fast in the Aga-Khan palace. The myth of the moral might of the Mahatma, who fasts in his inimitable fashion, has been often

exploded by Pandit Sharma. The public, in general might not be conversant with these facts and figures of Sharma's fast because the news about the moral victory of his fast was truthfully concealed and kept unfeatured by the Commercialised Press in India which alarmingly found that the capital of their Guru was being liquidated by the Hindu Sanghatanist Pandit !

Veer Savarkarji wrote an appealing letter to the Maharaja of Jaipur and addressed his Hindu sentiments. History has shown us examples, when even a Hindu like Jaysing of this very Jaipur was exhorted to Hindu-ness, by Shivaji the Great. History sometimes repeats itself.

It seems that the Maharaja is kept uninformed of all that is happening in his State. Perhaps he is helpless in a Jaipur of the Bajaj fame. Or with Mirza's appointment, he must have been able to raise the red rag of a Moslem minister to frighten the Congressite bulls.

But to the Hindu Sanghatanists, a Moslem Diwan is no red rag. We shall show him our Geruva flag !

Had Jaipur been a Muslim State like that of Hyderabad, Hindu Sabhais would have risen to the occasion and fought for the legitimate rights and interests of the Hindus. In the case of Jaipur, we know that it is the Congress game to put a Hindu State into trouble and carry on an agitation which will culminate in the State accepting some reforms based on the Congressite model of the Communal Award of even fifty per cent seats to the handful of Moslems. The yellow colour of the state is to give place to the green and chand. Hindu Sanghatanists do not hanker after this type of Lok-Rajya or democracy. If a Rampur is a Ram Rajya to Gandhiji, then any Hindu State cannot supersede a Rampur or for the matter of that, a Junagad or a

Palampur or a Bhopal in its lack of general reforms as such. Even when the Hyderabad-movement, started for the just grievances of the Hindus, was going on, the Mahatma was all the while anxious not to embarrass the Nizam ! Mahasabha's benevolent neutrality in connection with the Hindu States alone is, as can be seen, far preferable to this Gandhite anti-Hindu activity and pro-Muslim policy.

Of course, Hindu Mahasabha wants to be just without fear or favour in political matters. Mahasabha ever stands for proportionate representation, services by merit, etc. One rule for the Hindus and different one for the Moslems, cannot be tolerated henceforth. We have already given a sound blow to this fantastic fanaticism of congressites on the battleground of Hyderabad. There, this hydra of pseudonationalism was struck in its face.

Gandhiji's advice to the Maharaja of Kashmir to abdicate in favour of the majority of the Moslem population could be paid in the same coin by advising the Nizam to abdicate in favour of the majority of the Hindu population. Kashmir and Hyderabad are two states concerning which, the policy of the Congress and of the Hindu Mahasabha can be best illustrated. The Maharaja of Kashmir is a Hindu Prince with a 90% population of Moslems and in Hyderabad, the ruler is a Moslem with a 90% population of Hindus. The Congress policy in connection with these two is like burning the candle of Hindu rights at both ends to please the Moslems on the whole. The 'Heads we win and tails you lose'—policy has been consistently followed by the Pan-Islamic forces and Gandhiji yields non-violently to it. They claim Hyderabad to be a Muslim State and try to Islamise the State because the Ruler is a Moslem;

while the Hindu prince of Kashmir is intimidated frequently for safeguarding the legitimate interest of the Hindu minority in his state and for keeping the colour of the State not to their taste. But in Kashmir, Muslims demand democracy because they are in majority. Congress supports their plea, but the same democracy is denied to the clamouring Hindus in Hyderabad, only because Congressites are all the while anxious not to embarrass His Exalted Highness the Nizam. As for the Moslems we can understand their stand because they are out to Islamise their politics and regain their suzerainty. But we cannot understand these pseudonationalists, who are all the while betraying National and Hindu interest and sacrificing it on the altar of the fetish of Hindu Moslem unity.

Whether the melon falls on the knife or knife falls on the melon the melon is cut. We Hindu Sanghatanists must view our policy concerning Hindu States from the Hinduised point of view as given by Veer Savarkar. Savarkarism as applied in the case of Hindu States is based on the pivot of Hindu interest alone. Hindus need not now run after the mirage of the so called Nationalisms which is always '*relative*'. Nationalism of the Britisher is Imperialism to us and patriotism of the Hindus is high treason to them. The same is the case with the Moslems. On the one hand they are opposing vivisection of Palestine and demanding vivisection of India on the other, only because it suits Pan Islamic interest. But we Hindus, like the proverbial donkey are always transfixes between the bundles of hay,— Hindu interest and National slogans. Unjust sacrifice of Hindu interest, is a concrete fire burning our fingers which we cannot disregard but unluckily the word 'National' also is an abstract, attractive and high sounding slogan we run after. In our zest to eat both, we shall reach neither.

Consequently, we should support these Hindu states, which are the centres of Hindu power. The 'yellow' colour of the States contains in its area one-third population of India and barring democracy, that is experienced in the British ruled areas, on all other points, these centres of Hindu power have been useful in the past and will be, like those of Italy, in the long run. Best cricketers, singers, wrestlers, painters and all those best brains in the various walks of life could not have been nurtured on public charities or funds as they have been, on the royal support of the Hindu Princes. Last but not the least, the military strength that is kept and conserved in these 600 Hindu States would be hundred times useful in times of emergency and civil war than our hollow lathis or toy-pistols or paper horses or the Gandhian Charkha and the battalion of damsels or the spinners !

So far as the open controversy with the British power is concerned, all of us in either the British area or in the States are equally maimed by circumstances. A lame need not laugh at one, who is propping himself on a crutch. The so-called open rebellion of Gandhiji ended in a fiasco because of the inherent incapacity of the masses to face odds. And Gandhian non-violence has been a double curse. Even the will to oppose injustice "by all legitimate means" is nipped in the bud. So, barring an open quarrel with the powers that be, those Hindu States are the reserves of military power, which will be highly useful as a bedrock of future Hindu-Power, or to check a riot wave of Moslems in times of a civil war and knock out the dreams of a Nizam aspiring for the Delhi Gadi, ridiculously propitiated by the opium of Gandhism !

In a free state of Hindusthan, these states will automatically merge into the adjoining provinces and

these princes can enter the upper house or lower house of the free Assemblies with much more healthy and wealthy background of history, traditions and well-built talents than banias prospered in the black market of politics can do

In the meantime Hindu Sanghathanists should observe strict benevolent neutrality towards Hindu States and be in active sympathy with the Hindus in the Muslim States. If moneyed Satodiyas or share-brokers could be made an exception to a general rule in the Congress regime by the Mahatma because they paid him bank cheques and subscriptions, then Hindu Sanghathanist should do a tolerant exception of a Hindu prince if he be useful to nurture the educational, cultural historical and physical side of Hindudom !

From the Hindu state of Jesalmir to the West, to the Manipur in the East, and from the Kashmir in the North to the Travancore with the Cape Camorin in the South, the Hindu States are the sentries and even sirlars most useful on the watch towers of Hindu strength ! Barring an open fetish movement for political rights finally to be perversely handed over to the Moslems these Hindu states are bound to prove a seed bed of all future ambitions of Hindus as a Nation ! Just think, oh you Hindus that the Geruva colours are even now unfurled on the capitals of Dewas or Indore or Baroda and all these centres that are surviving the volcanic eruptions of times. They are the centres of our sacred celestial sacrificial fires. Our script Nagari is kept intact from the Non Hindu aggressions and if it is attacked in some states as shameful it is not as to write a Gayatri Mantram in Urdu in Sind where the Hindus can use Nagari if they will

Merely the chance of Hindu parentage is also not

a sufficient ground for attack on these princes. Have we not outside these states, made progress in the direction of the tail, from reservations to Pakistan? A Hindu prince is keenly conscious of his Hinduness through State festivals and ceremonies, which are traditionally redolent of our glorious past. A scion of Shindia is bound to feel inspired more while standing in the Agra Fort, once captured by the Great Mhadaji, than an ordinary citizen of the British India. And if the British Indian citizen thinks twice before he can leap in the political turmoil because of his pension or income or knighthood, the Hindu prince is naturally more reticent in his expression of the love of motherland. But it is bound to be sublimated in various forms and turn a Sayajirao of Baroda into a "Difficult Man".

Of course, in the case of Jaipur, we shall have to rise to the occasion under Veer Savarkarji's inspiring lead and free that Hindu State from the canker worm of a Muslim Diwan. Signs are seen that he is brought to his senses! And at any rate, it is comparatively easier to reform a Hindu State than to cure a notorious Pandit Pant of U. P. of the chloroform of the vague anti-Hindu Nationalism and all that goes in the name of Gandhism.

1st Sept. 1944

XXV

MOUNT PLEASANT, A FATEFUL INDIAN MUNICH.

The Indian Political Ostriches, who were inserting their necks in the shifting sands of politics and

shunning unpleasant realities about Gandhiji's vagaries which have now taken the colour of a diabolical mission of turning the vast majority of the Hindus in Hindusthan into a poor statutory minority by never giving too much to the Moslems got a rude shock when Gandhiji openly gave his candid consent to the much-criticised C R formula and accepted the principle of Pakisthan. Staunch Hindu Sanghathanists had already forewarned the Hindu public that the 'Quit India Movement' - the Swaraj Pakisthan movement—would end in strengthening the forces of Pakisthan. Their foresight proved unerring.

But many "softies" in the Sanghathanist camp in general and Hindu Sabha circle in particular who were moving in a make believe atmosphere about Gandhiji and his goal nearer his heart were taken aback at this naked truth of his capacity fast in the Agakhan Palace, which had made many sentimentalists in the Hindu Sabha cabinet roll body and soul in the mud of boycottmentality. These softies had so far followed a double faced policy of ogling at the Congress, while actually remaining in the arms of Hindu Mahasabha only driven there through fear of Moslem tyranny. Now they had no other go than to speak in vehement terms against the Gandhiji Rajaji scheme but still they talked with their tongues in cheeks. Their criticism of the Gandhiji Rajaji plan was harsh but hollow. They could not now persuade themselves to see the shrewd plan and concealed tact of Gandhiji in his surrender at the feet of the League Lord. They would have seen a trick in Gandhiji's pose of taking things lying down as it were! If they could they would. But they could not because even liberal minded men had been fanned into flames on Gandhiji Rajaji plan. Circumstances and crowd psychology were not favourable to see a feather in Gandhiji's

Pakistan cap. But in spite of this all wordy-protest, the attempts of these "softies" and nationalists and pious-patriots would not have gone further than that of establishing a "Congress-Nationalist Party-brand" organisation as in the days of the Communal-Award episode, had not the Hindu Mahasabha and its leader Veer Savarkar been in the active political field for the last seven years or so.

As for the reactions of other parties and persons, the less said the better. Because frank saying would be bitter saying. From Non-Party Gandhites to Congressite Gandhites, from a Kunzru to a Kher, or a Birla to a Bhulabhai, all tried and tried ridiculously indeed, to see a manoeuvring and magical hand of Gandhi behind this sublime surrender of the Wizard of Wardha. Some seemingly sagacious but spineless politicians with white-collars round their necks, kept mum and abided by Gandhi's desire and did not embarrass him before he saw Jinnah. They remained Monday-Mouthed and followed the Mahatma !' Gandhi had in his usual tricky fashion tried to lull opposition into supine inaction by throwing fragrant dust into the eyes of those, who preferred to sit on the fence !

But the Right Hon. Mr. Shastri, Sir V. Chandavarkar, Sir Chimanlal, George Arundale, Master Tarasing,— are brilliant exceptions, who did not want "the Sentry to leave his beat in order to create congenial atmosphere for suspicious characters to move slyly for shelter at night". They called spade a spade and theft a theft. They did not feel an inner urge for the 'inner voice. Their sense of duty outdid the "sixth-sense" of Mr. Gandhi.

The opposition expressed, staged and demonstrated by the Mahasabhaites was more palpable, vocal and

active Savarkarism was out to cross swords with the fetish of Gandhism

From Panchagani to Sevagram and even to the day when Gandhiji entrained the Pakistan Special on the 8th Sept to meet Mr Jinnah Gandhiji and his satellites had to face black flags and all that virulent expression of public passion which the Congressites themselves practised so far but had now to experience with a vengeance as it were The Gandhian non-violent truth about the fact that he is all the while guarded by the agents of the very third party was thrown a new light upon at Panchagani when the Hindu youths of Poona confronted him That his Ashramites are after all not only concealed agents of physical inequilibrium but are even as alert as any peace loving mortal being as to manoeuvre the arrests of the picketers at Sevagram, proved the best friendship of Gandhi with that very third party The cordon of khaksars and the alertness of the British soldiers travelling luckily by the very Pakistan special went a long way to protect Gandhiji and also to prove that he is a manifest and meek symbol of the anti Hindu Anglo-Muslim Alliance 'The presence of the third party, which according to him was the cause of the failure to come to an understanding with Jinnah, was really the very rock and support on which they two could stand safe and unembarrassed and could discuss the intolerable scheme of vivisectioning our Motherland The Malabar Hill was strictly guarded by the police of the very third party' from 9th Sept to 27th when Gandhiji returned from Mount Pleasant with unpleasant face for having surrendered everything and gained nothing !

Those who lived in a fool's paradise, expected all

excepting nothing but an anti-National and anti-Hindu conspiracy and plan emerging out of these talks. Because, Mr. Gandhi had actually begun those talks by giving his consent to the pernicious principle of Pakistan. After the emotional and sensational rolling in the mire of "Quit India" twaddle, the Congressites were now on the tip-toe of winning posts of power. They were eager to reap the harvest, leaving in the lurch the real patriotic element "underground". Post-war economic plans were being prepared by those, who applauded the Congress on the one hand, but prospered on Military contracts, finally invoking the blessings of Gandhiji in his stay at Juhu, only to succeed in ushering in the Viceroy's Council their man. These capitalists in their turn showed gratitude by contributing to the notorious Kasturba-Fund, the de-facto Pakistan purse and were piling lacs upon lacs only to reach the ladder of power.

Now the Congressites began to build or repair at places the Maginot Line of Hindu-Muslim unity or better the Congress-League Alliance and were eager to stage a Munich. Consequently, Gandhiji went to Jinnah's threshold on bended knees, with toothless smiles and suffocating cajolings and caresses. They met and met and met! Full twentyone days they made a show of talks. Holidays they took on Moslem religious days and they parted as things would have it, on the Hindu-holiday, the Dassara day. Gandhi observed his Mondays on Sundays, gave the substance of Lahore resolution, agreed to grant self-determination, and tried to accommodate himself with the Quade-Azam. Gandhiji was praying on every day and Jinnah was preying on Hindu interest. Even the condition precedent requiring League's active cooperation in the struggle for Indian Independence sponsored by the Congress, was

set aside, and the very seemingly serious section of the C R Formula was shunted and shunned. The talks apparently failed. But Jinnah has won on every point. He has succeeded in his policy of stand and deliver and Gandhiji has conceived Pakistan but simply deferred its delivery, to suit his machinations of hoodwinking his mass followers. Gandhiji will have to recontinue his talks as he hopes to do in near future and complete his fall on the slippery path. Between two evils what Gandhiji has now given to Jinnah is even worse than the C R Formula. But to outwit some simpletons he has made too much of the "Two Nation Theory" and tickled the pseudonationalists. Never was such a fine jumble of constitutional words and political vocabulary made by any man! The words "People, Nation, Self-determination, Parent stock etc.", have been kept wrapped in his Khadder shawl inconceivable and imperceptible to those who follow him.

Gandhiji's much applauded question to Jinnah runs as follows — "I find no parallel in history for a body of converts and their descendants claiming to be a nation apart from the parent stock."

Gandhiji, who paraded his historical ignorance by calling Shivaji the Great as a misguided patriot should not try to speak on parallels in History. And Gandhiji's feminine partiality for Islam is also proverbial. But the fact is that the day, the Koran was born Muslims have styled themselves as a separate People marked out clearly from others, quite isolated, inimical. The floating People of Islam went to the four corners of the world and had their ruthless aggressive wars and designs. They entered every land and country as an enemy People like an avalanche, they converted under force or fraud the original people in

that particular country-the geographical unit-into Islam and established the nuisance value of a handful of Moslems and through course of years, got swollen into a substantial number so as to be a minority. Wherever possible, they carried on conversion by relentless methods and outnumbered the remnant followers of the native faith in the land and became a majority through power and persecution. Eventually the natural owners of the country, who were the unchallenged Nation and State before the advent of Islamic invasion, got crushed and turned into a veritable minority. The Zorostrians in Persia are an instance in view. The growing Power and number of Muslims captured the central citadel of strength in the country and eventually even the very geographical and natural memories sublimated and perverted into victorious memories of the legends of Islam. Finally the enemy People, who came on the country like a floating, hungry theoretic Nation and People, got a local hue and colour, they absorbed the qualities of a Nation by cultural conquest and colours of a State by material government and administration in the land. Egypt, Iran, Afaganisthan are instances.

The same would have happened in Hindusthan but for the timely birth of a Shivaji, a Guru Govind, a Pratap, a Harihar and a Bhau Sahib Peshawa, all "Misguided patriots" in Gandhian gallery. Gandhi can boastfully remind Jinnah of the 'parent stock' of these convert Moslems in India, because statesmen and soldiers, heroes and historians, prophets and patriots of the Hindu-stock have smashed the traces of Muslim domination in India before the advent of the British, in spite of Gulams and Ghories, Tuglaks and Turks, Khiljis and Moguls, who tried to enact the same story of an Iran in Hindusthan. But Hindus through centuries of hard-struggle

stood firm like the Himalayas and never committed Gandhian Himalayan blunders. Seers and saints like Dayanand have still kept the torch burning now carried aloft by the Hindu Mahasabhaites under the prophetic lead of Veer Savarkarji, which is foiling the mad mission of the pseudonationalists of burying the very name of the Parent stock i.e. Hindu-stock which Gandhi refers to. Will Gandhi name that parent stock? No. He would blush twice before he can style it as a HINDU STOCK because it is his stock-in-trade to call a Hindu a coward and ever pine to die in the lap of a Doctor Ansari rather than in that of a Doctor Moonje. The pseudonational mentality which makes many Congressite Hindus cowards of their conscience to call themselves Hindus in all walks of life and makes them maniacs in their repetitions of their being *Indians* is a sufficient example of Gandhiji's own making. He need not go in search of a parallel for a body that claims itself apart from the Parent stock of Hindu Nationality.

It is under his nose. This Congress is of fifty years growth only. But on the other hand the claim of the Moslems to mark themselves out a separate entity and theocratic Nationality dates back to the day of the birth of Koran. To treat these 'Indian Nationalists' as our guides of Destiny, is rubbing salt on the wounds. And still piercing is the irony of fate, when these very Indian nationalists yearn to call these Pan Islamic patriots and their followers as Brothers. To give them our best slices of Hindusthan, like the Punjab and the Bengal is to treat Quislings as Kings and Fifth columnists as columns of Light. In Hindusthan from the Indus to the Seas, Muslims should be treated as an Enemy People goaded on with a design to establish both their Nation and state in India. Consequently, they are our

Enemy-People, and a dangerously-designed theocratic Nation. Their interests and the interest of Hindu People and Nation, who are the owners of this land Hindusthan, are culturally, historically economically, inimical and opposite. However, in any future democratic constitution, *under a British rule*, they can at the most get the minority rights and will be named politically as a Community. Numerically, they shall have to remain in a perpetual minority, because Shuddhi has come to stay and even now we are three to one. Change of religion, from a Hindu to a non-Hindu, shall not be a pass-port to political preference. In a future creedless, colourless democratic-constitution, 'One man one vote' will be the rule and representation will be based on proportionate population strength. As such, not an inch more than what is arithmetically allowable to the Moslems can be given. Any concession will be a convenient spring-board for the Moslems to increase their demands. The demand of Pakistan is only the beginning of the end, which Moslems see in their day-dreams.

As such, they ought to be kept in internment camps, if time comes and circumstances demand, and they should thank their stars, if that time does not arrive. Otherwise, they will have to remain in internment camps until security of their good conduct is guaranteed. This is Savarkarism !!

This is the Pole-Star that Indians and Hindudom have discovered through their "Trial and Error Method".

30th Sept. 1944

XXVI

AKHAND HINDUSTHAN LEADERS CONFERENCE

The Akhand Hindusthan Leaders' conference held at Delhi on the 7th and 8th of October 1944 was the symbolic expression of Hindusthan's Will to Live as a united Nation and State. As the C R formula was changed into a Gandhi Rajaji scheme, it was now incumbent upon the Hindu Sanghathanists to rouse the public opinion to the occasion and stage a united opposition to those parties and prominent persons in Hindusthan, who wished to keep India undivided at all costs. It was no wonder then, that the honour of taking the lead in that direction came to Veer Savarkarji, President of the Hindu Mahasabha. In the first week of August, Veer Savarkarji declared his intention of convening an Akhand Hindusthan Leaders conference.

The criticism and cudgels that were being levelled at the treacherous Gandhi Rajaji scheme in this country, found a fitting goal to sublimate their actions and activities. Circular letters of a consultative nature were addressed by Veer Savarkarji to all those prominent persons, who had already declared their avowed opposition to the Gandhi Rajaji scheme and during the month and a half that followed, the list of the staunch adherents of United Integral India and consequently opponents of the Gandhi Rajaji scheme, gradually increased. Some doubting and nervous souls could also collect courage owing to the lead given by the Hindu Mahasabhaits, Liberals and some Independents. It was easy to condemn a C R two years back for sponsoring a Pakistan plan. But as Gandhiji himself had now

put all his weight in favour of a Rajaji, all those accommodating agents of opportunist journalism, sulkily held back and remained tongue-tied, lest the Mahatmatic frown may fall on those concerned. Those, who now meekly applauded Gandhi-Rajaji scheme, were really those, who prospered on sentimental journalism. This nervous debility, which shivered to oppose, a dangerous and treacherous plan or scheme emanating from the Wardha-workshop of vacant visionaries, is the root cause of the plight of Hindus and pure Nationalism in India.

But Veer Savarkarji, the Man of Destiny, has always been confronted by Gandhiji ever since the days, the latter sang to the tune of 'God Save the King', during the first decade of this century. Gandhiji used to recoil with horror from the atmosphere of the "India House" in London, which was the beehive of Indian revolutionaries. Gandhiji might be even now experiencing the same feelings in the atmosphere of the "Hindu Mahasabha Bhavan". Unfortunately, it has been the role of Gandhiji to put a spoke in the wheel of Veer Savarkar's mission. And as times have proved, the wheel of Savarkarian Mission has moved inspite of the spoke, like the wheel of Destiny, crushing all the flies and ants that tried to perch upon it.

The doubting Thomases in India, addicted to the opiates of Gandhism, had taken every step with caution and care in approving this Akhand Hindusthan Conference. The very name "Akhand-Hindusthan" was a red rag to many traditional Nationalists. To them, the word "Hindusthan" smacked of communalism. They had no objection to the word, "India". But they do not know that to those non-Hindus concerned, the

very word 'India' also would be equally stinky because, it derives its birth from the word, "Indus-Sindhu". Things had now improved, it seems, as to give the word Hindusthan a positive Hindu hue and colour. But there was a time, when Mr Munshi leaving the Congress fold according to plan, established his "Akhand Bharat" front in 1941 and was dubbed as communal for selecting cent per cent Hindu words to name his new front. The Words Akhand and Bharat were both Sanskrit! There ought to have been fifty per cent representation given to Urdu or Islamic words, to be true to one's National(?) self!! And funnily, Mr Munshi courteously replaced the word Bharat by the word 'Hindusthan', thinking that after all, the new word was nearer Muslim demand. Those who have read Veer Savarkar's Hindutva would simply laugh at the cast iron ignorance of these pseudo-nationalists. Mr Munshi afterwards found that the change he had made, was for the better without his fault! Suggestions, were not wanting then, that this conference also should be named as United India Conference. But what is in a name after all? And the name 'Akhand Hindusthan' was kept unchanged. C. R.'s dream of dividing India into 'Pakistan and Hindusthan' must have got a new shock indeed to see that the whole of India from Indus to the Seas was and is really a Hindusthan and that he was treacherously proposing to stan a Hindusthan into different 'sthans'.

Many Congressites did not feel any qualms of conscience to sing the song of Mahomed Iqbal, the father of Pakistan idea even making changes for the worst. To antagonise the Hindu Sanghathanists these spoilt children of the Congress began to hum 'Paki sthan Hamara' instead of, 'Hindusthan Hamara'.

Woefully enough "India" had been "Quit", not by Britishers, but by these Quixotes, who are out to knit Pakistan with the ties of Gandhian hand-spun khaddar threads.

Gandhiji, in his own way, had quelled all half-hearted opposition to his formulæ, by asking it to wait until he saw Jinnah. He saw Jinnah for full twenty-one days. The Akhand Hindusthan Conference was to be held on the 7th and 8th of October 1944 and some Nationalists and Hindu-minded leaders, who were burning incense at the alter of Sevagram, wanted to postpone the conference until Gandhiji had finished his talks with Mr. Jinnah. And after the termination of these talks, these very wily persons began to doubt the utility of the conference, as the talks had failed. Even those, who raised the slogan of "Jay Hindusthan", did not feel the necessity of the conference in as much as, though the talks had ended fruitlessly, Pakistan danger remained hanging like a sword. Some tried to shun conveniently the fact that Gandhiji still stood condemned and doubly so, as he had not eaten up his Pakistan toast offered to Jinnah. Even Mr. Munshi, thought it unmeritorious that some had suspected Gandhiji's intentions as leading to the vivisection of our Motherland. Mr. Aney was not wanting in wishing all success to the Gandhi-Jinnah conversations and still hoped that India would remain undivided after all. Hot and cold breathing simultaneously could be expected of those only, who are well-versed in the deceptive logic, learnt at the feet of 'inconsistency incarnate.

Veer Savarkarji, whose mettle can best be seen when opposed, took up the challenge of all those concerned and irrevocably fixed the Akhand Hindu-

than conference on the 7th and 8th of October, with Delhi as its venue and left all those, who pampered with Gandhism, in those April showers !

This firm stand had a chastening effect on many vacillating souls. Those who were bewitched by Gandhiji could find many last refuges to remain unconcerned with the Conference. The proposed President of the Conference, Sir N. N. Sirkar could not grace the chair on grounds of health. Dr. Radha Kumud Mookerji was the next but equally good choice and he accepted the responsibility.

Our Sikh Hindu brethren deserve to be congratulated upon their hearty co-operation. Master Tara Singhaji personally attended the Conference not to lend support to Akhand Hindusthanwallas but to seek support for Sikh determination to guard the frontiers of Akhand Hindusthan in the Punjab. Nearly three hundred prominent leaders were personally present at the Conference. His Holiness, the Jagat Guru Shankaracharya of Puri Math blessed the Conference in his dignified Sanskrit speech ! The Executive Councillors like Sirdar Jogendra Singhaji, Dr. N. B. Khare were also seen on the dais prominently. The religious and temporal symbols were in unison to proclaim the divinity of Undivided Hindusthan. The Arya Samajists, the Sanatanists, the leaders of the All India Depressed Classes Association joined hands. The Nationalist League of Hindusthan, the Democratic Swaraj Party and many other institutions had sent their representatives or official messages.

If six hundred members of the Parliament in England can represent the talent of the whole of the British Empire, then these three hundred leaders who were personally present, can best be styled as the cream

of Hindusthan that had come to smother the scream of Pakistan, once for all ! If the All-Party leaders or Non-Party leaders or even the members of the working committee of the Congress can be numbered in the same staccato cyclic order to utter monotony, then comparatively this representative gathering of leaders was more lively, independent and all-inclusive. It was after all superior to a coterie of Yes-men of Gandhiji or Deputy-Gandhis !

In addition to this actual representation of leaders, not less than three hundred messages were sent by leaders, who could not attend the conference for unforeseen difficulties. In these, "Travel when you must" days, they felt that travel they must, but could not get accommodation. In thoughts, they were with the conference. They had reserved their permanent places in the annals of this conference, by sending bold messages. The Right Honorable Shastri's message in which he exhorted the Nation to value the interests of the country more than that of a passing political party like the Congress, will ring in the ears of many. Sir R. P. Paranjpye, - Bar. Ramiao Deshmukh, the High Commissioners for Australia and Africa respectively, had also sent their assent to the Akhand Hindusthan Ideal. These three hundred messages form the index of the Akhand Hindusthan-encyclopædia.

It was after all a Leaders' conference and as such the three hundred leaders, who were present and these three hundred messages can be compared only with the visible part of the ice-berg that floated on the eternal ocean of Hindusthan or the Hindu-Maha-Sagar. They form simply the peak of the broad-based body of the iceberg of Hindudom, floating majestically on the

current of political Present, threatening the Titanic-travel of Gandhu Jinnah & Co Many simpletons had expressed their cosy convictions that Mount Pleasant may blow up Quebec where Churchill and Roosevelt were carrying on their conversations ! The flapping of a paper map by a breeze may well be expected to cause earthquakes ! Anyhow this Munich of India the Mount Pleasant has been actually blown up by this Akhand Hindusthan conference and Gandhiji also fell a prey to crowd psychology and had to make too much of his assumed pose of a votary of One Nation hood ! After swallowing the camel brand Pakistan he was straining at an imaginary gnat !

Bar Jamnadasji Metha's inaugural speech will go down to the posterity as an eternal document supporting the Integrity and Independence of Hindusthan It was a speech which Jamnadasji alone could deliver weighty, succinct and classical Particularly his emphatic assertion As a Hindu, I reject it (Pakistan) as an Indian I repudiate it and as an Internationalist I repel it is worth inscribing on a marble slab the most fitting epitaph on the Pakistan tomb !

Dr Radha Kumud Mookerji made a scholarly and erudite attempt in essaying on Pakistan His emphasis on the principle of self-determination as a constructive principle to the exclusion of its misuse as a destructive weapon is worth remembering This assertive information will make many cryptic statesmen nervous who are all the while anxious to stand before the world as just and fair Indians

The Conference passed a single and strong resolution the gist of which was already sent to all the invited leaders ! The resolution was consequently a thought-out resolve ! It recorded opposition to the

vivisection of India as a nation and a state in any shape or form' The wording is brief but it will speak volumes to 'brief-less barristers' of India. It is a minimum but mighty motto placed by the leaders gathered in the capital of India, before Indians at large

The various leaders from various provinces and representatives of numerous institutions and parties spoke before the conference. The burden of their song was, "Akhand Hindusthan Ki Jay" It is the song of the Black-Swan of Pakisthan !

If an Atlantic charter is fêulogised to the skies, inspite of its usual 'Scrap of paper' nature, then such a resolution put on paper by willing hearts and thinking brains is worth many such scraps of paper, which are purposely planned to be mere masks. The resolution has emphasised India's invulnerable unity and inevitable independence as a classic truth !

This conference was a success in many directions. It has organised a non-Congress front and given a kind of warning to the Muslim League that any pact signed by the Congress or its de-facto dictator will not be in any way binding on the Hindus, the real owners of this land. The League may get all others to play the role of Quislings, but never a Chitod of the Sanghatanists. Gandhiji's claim to speak in the name of all Indians as such was gone, as soon he approached the League as a Muslim body, and refused to speak as a representative of the Hindus ! He cannot eat the cake and preserve it at the same time. An Indian Gandhi offering Pakisthan to an Indian Jinnah is tautology. A Muslim Jinnah cannot accept Pakisthan from a Gandhi, if he has no claim to speak in the name of Hindus. Gandhiji cannot do so. He cannot mortgage a property, which he refuses to own as his own ! Gandhiji can at

best represent the Congress as a party. Further, this conference has surely given a guidance to all non-Muslim minorities outside the Hindu fold that they should not tolerate the attempt of the League to pose as a saviour of all other political minorities in India. By the 'reductio ad absurdum' method, it can be conclusively proved that if the claim of the Moslems is to be satisfied by offering them even fifty per cent, then the other political minorities equally strong in population can also demand fifty per cent leaving the real master of the land a centless saint ! Alas India is a land of minorities !

In addition to the exhilarating anti-Pakistan demonstrations, signatures conferences, meetings and such other forms of peaceful activities were also resorted to in all towns and cities of India. But the real effective weapon was the method of paying the Congressites in their own coins. And they were fully paid. So much so that Gandhiji and his satellites had to pant away from whence they flew letting loose the hare of Pakistan to save themselves from hounds and horns.

The Delhi Conference was the final seal of disapprobation of the C. R. scheme or Pakistan or any form of anti-national compromise ! And Veer Savarkar's divine oratorical attack on Pakistan in a mammoth meeting at Delhi on the Gandhi-ground on the 8th Oct. must have made Gandhiji lose all his gained ground ! The Lion-roar of Veer Savarkarji made all the Hindus in their capital to gird up the loins to oppose Pakistan tooth and nail ! It was Veer Savarkar's firm and foresighted stand which made these anti-Pakistanis stand on their legs and face the dangerous square ! !

To those, who speak cynically about these wordy resolutions and demonstrations, it can be said that it is not the monopoly of the Hindu Mahasabha and its leader Veer Savarkarji to strive and serve, while others sit fiddling. They cannot afford to sit in judgment over the activities of the Hindu Sabhais and make long and wry faces. We do not want now, uninvited judges. We have enough of them. These self-styled judges generally speaking are generally speaking. We want now loyal generals' or generous followers' Resolutions are passed on platforms. Resolutions are found to be transformed into revolutions, and words into swords. But these words and resolutions show the heart that will fight. Wars are generally fought for Ideas' And this Conference has placed the Idea of Akhand Hindusthan on the pinnacle of an Ideal' For the present, let us wait and watch the course of events and prepare for a final stage.

In its zest for doing something and strutting as patriots, Gandhism and its followers are doing any thing which always brings upon them a sense of nothingness!! From Jail-seeking to jail-leaving, from fast to fast, from resistance to abject surrender, Gandhism has been swinging and swinging in vain to a suffocating point. It is oscillating between the gates of the Viceregal Lodge, the Aga-Khan palace and the Mount Pleasant, with results unpleasant! Gandhism like every dog had already had its day!

Now, Savarkarism has come to stay. Let Hindus themselves not betray! Amen!

15th Oct. 1944

XXVII

FUEHRER GANDHIJI & SAVIOUR SAVARKARJI

After the failure of Gandhiji's final and fatal attempt to win over Mr Jinnah any hope of Congress-League alliance was shattered to pieces and those job-hunters in the Congress-camp got disillusioned.

The Quit India resolution which Gandhiji styled as the breath of his life, was in fact already dead and remained merely on paper eaten up by vermins of self forgetfulness. The underground workers on whose arrests, prizes were set by those in authority, were even ordered by Gandhiji to appear before the police and in some cases, the Mahatma in his inhuman humorous fashion had even solicited the prize concerned. The creed of non violence temporarily non-operative was recommenced with a vengeance and it recoiled upon the sincere workers themselves who did unto death and transformed the innocuous 'Quit India resolution into a 'sabotage resolution. The fact as revealed by Rajaji that Gandhiji had even given his consent to Split India must have given a violent surprise to many of his make believe followers, who thought that Unity—Hindu Muslim unity—would follow Swaraj for which they were striving in an all-out attempt. Gandhiji has indulged in so many inconsistencies so far in this connection that the virtue of consistency, which he had attributed to a poor animal was poles asunder from the inconsistency of his methods manias, and moods. If 'Consistency' was to be named as the North pole, then Gandhiji's inconsistency would be automatically the South pole with the similar geographical and mental weather at both the ends.

Eventually, to be somewhere in the columns of the Press became the be—all and end—all of the activities of Gandhites and their Guru. To collect masses is a commendable aim, but it should not be done by standing on one's head,-topsy turvy. Gandhiji did it and consequently there was an inner sense of frustration amongst his own followers. The U. P. Congressmen passed a resolution disapproving the Pakistan scheme of Gandhiji and Rajaji. Some ex-premiers began to speak of re-establishing ministries in the Provinces, where they are lying in the political lumber-room as a result of their suicidal policy. In short, signs are not wanting, which are expressive of the disintegration and dissatisfaction in the Congress rank and file. Who is to bell the cat?

But the cat itself came out of the bag! Gandhism in its sinking groan is trying to ape the Germanic methods of organisation. Perhaps that is the last gasp of Gandhism. At least, the new slogan chirped by the Gandhites, which includes in it, the necessity of One-ness, shows that the dictatorship of the Mahatma is in a melting pot. Therefore, the slogan,—One Leader, One Party, One programme—this thrice-cursed trinity of oneness—is nothing but an attempt to give a lease of life to Gandhism, which is now a dying creed and a broken reed! Dr. Goebbels will laugh in his sleeves, if he could get the news of this Indian imitation of the German-innovation.

If the Nazis brandish their fists with Swastik on their arms, these Gandhites would brandish their broken and burnt fingers with Charkha on their arms. Gandhiji's 'Kaya-Kalpa',—this transformation into a Fuehrer at the age of seventy-five gives—only a proof of his insatiable desire for pelf and power. He wants to

walk his way of life and what Einstein says "Never such a man ever walked on earth" is definitely true but 'relatively true !! Gandhi wants now to give good names to the meagre qualities and bogus virtues of his followers, who made the 'Quit India' movement an utter failure ! Ignorance would strut as faith, incapacity as obedience, helplessness as non-co-operation, distortion of truth as discipline, retreat and surrender as 'going back to Nature' and inconsistency as statesmanship

Parties and persons, who believe in rationalism, free thinking and real freedom would treat this One slogan as a call given to the cattle for battle and those, who include themselves in it may be in it. We know that this One has never won so far and has now no chances. Gandhism has outlived itself. It is giving its last gasp !!

Still, to be fair to everything and anything let us try to analyse this new slogan and its utility, from the Hindu point of view !

The thrice repeated One is ultimately only one. It means in short blind obedience to Gandhi and his Ism. Or perhaps blind obedience to those, whom Gandhi chooses to be his heir apparent or successors. It means obedience to 'Gandhi' or Pandit Nehru, in whose hands 'Gandhism' is safe or Moulana Azad the President ! Other leaders like a Patel or Prasad are mere workers and their work is labelled, stamped and put in the ship of the Congress as a ballast. None of them knows whither the ship goes. At the convenience of Gandhism, connivance of a Nehru and convictions of an Azad the ship has anchored itself in the sands of Pakistan.

Gandhiji only gives battles and loses wars. A good general is he, who first plans victory and then gives battle. Gandhiji never plans his victory. Perhaps that is never his goal, owing to his zest of experimenting with Truth. Unwarranted abject surrenders have been his second nature as it were, be he in an African or an Indian movement. To leave in the lurch his own followers, has been his usual ultimate step, which his opponents know very well. To those, whom Gandhism is a rum-go, may with it go ' ' That is not our goal ' Nor mere goal is our goal. Gandhiji's goal-seeking programmes are never goal-reaching.

Non-violence, which is the main plank of his party or programme or his ism, was tested once and once for all in 1927-1928. The murderer of Swami Shradhanand,—a mad Muslim named Abdul Rashid—was called a 'brother' by Gandhiji himself. How can an Abdul Rashid, a follower of blood and revenge policy, be a brother of this so called apostle of non-violence? The story becomes stranger, when we know how Gandhiji moved to secure signatures on the mercy-Petition of this very Abdul Rashid? He even tried to prevail upon the son of Swamiji. But luckily, he was not bewitched. How can mercy be shown upon this Abdul, who had hungrily sucked the sacred life-blood of a Hindu saint? And how, on the other hand, Gandhiji could recoil with horror at the atmosphere of the India House in London in his early days, or call Guru Govind, a misguided patriot, or refuse to put his signature on the release appeal of Veer Savarkar? The fact is that his non-violence has been proved many a time, to be hypocritical. Violence on a Hindu perpetrated by a Moslem is to him, perhaps non-violence par excellence, while the deeds of a Bhagat Singhji make him recoil with horror or the activities of a Subhash

inspire him to set a KrishnaKant on the track of Subhash. In the case of Swamiji he tried to rub salt on the wounds by praying for his soul, as if Swamiji's soul could not reach its divine destination without the wordy wings of this dark Angel of non violence'

Gandhiji's second fad of Hindu Muslim Unity eventually came to mean not the unity with Muslims but merger of Hindus with Muslims culturally, politically. This creed of Hindu Muslim Unity at any cost, has given birth to a hybrid race which is Hindu by birth and Muslim by culture as the late Pandit Motilal said about himself. Eventually this Unity is both against Indianism and against Gandhiji's non violence because Muslims can be non violent only if Hindus enter their mouths ungrudgingly like a cow into the mouth of a tiger, and even then they will grow fat upon this new acquisition and extend their ambitions to the wall of China. They have been fighting with their backs to the wall because they have to face this great gigantic race of the Hindus.

Moulana Azad is fulfilling his mission of Pan Islamism with the help of Gandhiji. Gandhiji could have put the same question to the Moulana after his Ramgad speech, which Gandhiji has now put to Mr Jinnah and tried to profess his ignorance about a 'body of converts claiming to be a nation apart from the parent stock. In spite of tactful differences with the President Azad, Sir Ali Mahomed Khan Delhavi was most agreeably surprised and he was glad to discover that their "Lost brother" the great Moulana, was after all a Muslim at heart and politically not only that but a Pan Islamist. Sir Delhavi remarked He (M. Azad) had made an authoritative admission as the duly elected and accredited President of the Congress

that the Muslims in India are a nation and not a minority." This very Rashtrapati is reported to have kissed the palm of that very 'brother' Rashid and wished that if there were only hundred such Abduls, they would fulfil the mission of Islam in India. The Moulana is true to his mission. Born in Mecca, educated in Cairo, and once a citizen of Turkey, this Moulana Azad came to India as a propagandist of Pan-Islamism and became *national* in the days when Khilafat was fought to save the 'Cow' ! The Ali brothers deserted Gandhiji after their failure in bringing the Amir of Afghan to the Delhi gadi, Dr. Ansari died, but only after passing the resolution of the separation of Sind in the Madras session of the Congress under his presidentship and virtually accepting the communal award in the Bombay session, when a resentful Aney or Malaviya left the Gandhite fold of the Congress, only to design to save the life of Gandhiji fasting to concede Pakisthan or to start the Kasturba-fund,—the Pakisthan purse—respectively. This Moulana is now the only solitary figure in the Congress to be used as a 'showboy', perhaps along with Dr. Mahmud.

At the time of the Cripps Mission, Moulana Azad insisted upon seeing Sir Strafford Cripps as the single and sole representative of the Congress, and took Bar. Asafalli with him as an interpreter as the Moulana was not a master of English, perhaps, as he is a veteran of Persian and Urdu. What would be the fate of a country that tolerates the claim of representing its aspirations being snatched by a Muslim of foreign-affinities ? If Britishers were Congress-brand pseudonationalists, they would better elect Herr Hess to the British Parliament and depute him as a Premier to conclude talks with Stalin or Roosevelt !

Gandhiji has thoroughly played the game of Pan-

Islamism His pose of a revised edition of Christ is only symbolic of his 'great expectations'!! The very Christian countries are red in tooth and claw, and goading on a Buddhistic Japan to be equally so giving a second lesson to Gandhiji who is said to have aspired to be a modern Buddha aiming to apply the docile doctrine of Ahimsa in the field of politics even Gandhiji's love of Islam is simply expressive of his weak conscience and his over anxiety to keep the show of Hindu Muslim unity He has always preferred a fanatic Moslem to the so called Nationalist Muslim, only out of regard for the probability of an Abdul Rashid and brave Moplas who would come in the way If Gandhiji plays the Moslem-game, the Nationalist Muslims have shrewdly laughed in their sleeves to see their dreams realised through a Hindu leader who does everything for his "Ego-Imperialism" Gandhiji's slogan of Hindu Muslim unity first, as a step to win Swaraj has once for all been proved to be a hoax, when he thus wrote to Jinnah, in his letter of 24th Sept 44 *'The League will, however, be free to remain out of any Direct Action to which the Congress may resort and in which the League may not be willing to participate'* And his Indian Nationalism has been broken to pieces when he agreed that the *concerned Pakisthan areas "be constituted into two independent Sovereign States"* Only he wants Mr Jinnah to allow him to accept the 'Concrete consequence' of the Lahore resolution and requests him to accept Pakisthan as a brother It is to be a partition as between, 'Brothers' Mr Jinnah did not bother about a word here or there He knew that Gandhiji had swallowed the 'Pill of Pakisthan or say the camel of Pakisthan and was then straining at a not here or there In short, M Azad's bold faced and unchallenged statement from

the presidential gadí of the Ramgarh session has given Muslims what Gandhiji is higgling about now and the rest is given by Gandhiji himself in his talks with Mr. Jinnah. Now, news from Patna has been referred to by, 'Candidus' in the 'Times of India' dated, 22nd Nov. 1944, in which it is given out that 'Mr. Gandhi is willing to consider a fifty-fifty allocation of power in the Central Government between the Hindus and the Moslems.' Candidus is mischievously candid when he says, "If Messrs. Gandhi and Jinnah agree, *it will shelve if not bury the Pakistan controversy.*" So, Mr. Gandhi has put a show of the failure of the talks only to dupe his followers and will resume them as soon as he finds the moment, a weaker one, say in the aftermath of a fast or long-observed silence ! This course of events will be anxiously awaited by the Moulana.

This policy has been the burden of the song of Indian nightingales like Mrs. Naidu, who went to Egypt once, and there exhorted the Moslems by giving them a slogan, "Muslims of the world Unite". Mrs. Naidu being the only woman in the Congress nest, can usually win by her weakness and act as a weak-link between the Congress and the British Government even. Chivalry gets a chance to be displayed and it is worth showing in the case of a Naidu.

Out of the present stalemate, the new generation feels some ray of hope in a leader like Pandit Jawaharlal Nehru, the son of Pandit Motilal. Born with a silver spoon in his mouth, Panditji got all facilities of education and his fine and facile style in English is the result of his long stay in England, where he was brought up in the cosy, congenial atmosphere of Western culture. He stayed there unconcerned with the then

fight for Indian Freedom Panditji is fortunate in securing Gandhiji as his 'God Father' and the silver spoon still feeds him in the political cradle. His body has out-grown his heart. His ideological background cannot persuade him to accept the fad of Gandhism. But personal persuasion on the part of Gandhiji prevails in the end and this Pandit with his head in Moscow, his heart in India and body in Sevagram is a solitary figure in the zoo of Indian politics. Nehru has been an apple of all eyes. Even when he was young, Sir Sapru felt so much exhilaration at his maiden speech that as is written in his autobiography to the great surprise of Panditji Sir Tej jumped to the dais and to *his great embarrassment he was kissed by the confirmed Liberal*. What must have been the sense of exhilaration of Gandhiji himself indeed when Panditji must have returned triumphant from the Presidential dais of the Lahore Session! Gandhiji said that the nation was safe in his hands. No! To put it correctly in its true form and with a new light cast on it, it was really Gandhism that was safe after all in Panditji's hands. Between a Subhas of those times and a Nehru Gandhiji must have felt his 'Ism' safe in the hands of Jawaharlalji, because Panditaji was after all 'Meek' and not a 'Rebel' in the personal presence of Gandhiji. Gandhiji's individual soft corner had made him 'Meek'.

Mr Karaka, the card size, miniature print of Panditji the author of 'I go West', where he has gone waste over many pages, states in his Chunking Diary a universal truth as it were and affirms that 'the meek shall inherit the world'. I do not know whether this prediction will come true or has got any historical precedent in as much as the meek Parsis have licked the dust in the land of the Holy fire and come to India only to seek shelter as meek migrants. History has not seen any

meeker example. The future will not disclose any freak of mighty meekness in these days of 'Steal baths'. But perhaps, Karaka must have got inspiration from this inheritance of Gandhism seized by the 'meek' in Panditji.

Panditji has been a Hamlet in Indian politics. Still, he has been trying very faithfully to understand Bapuji, and his Ism¹ In spite of his fundamental divergence from the fads of Gandhism, and his head, refusing to synchronise with the heart, won over by this 'One' leader Gandhiji, Nehru has been wearing the crown of Gandhi-cap bestowed on him by his God-father. Any one can see his uneasy head. But a faithful heir-apparent as he is, he tries to fall in line with Gandhism. If Gandhiji talks of, 'Hindu-Muslim Unity'; Panditji would shuffle a word here or there and put the same old wine in new bottles and call it, 'Muslim mass contact'. Gandhiji seeks shelter in words like, 'God, Almighty, Inner voice; Panditji fondly chews the words, 'The Things to come, the New World Order, the Unknown economic factor etc'. Gandhiji calls the Khilafat as National, Panditji would call it a 'Noble fight for Khilafat'. Gandhiji would dare to write letters to Hitler or Churchill and exhort them to down their tools, Panditji would send a ship of grains to Spain or bottles of medicine to China. Bapuji hates Militarism on grounds of non-violence, Jawaharlalji discards it on grounds of his hatred of Fascism and love of Socialism. Gandhiji would call Shrivaji the Great, a misguided patriot; Nehru would rush in with his ugly glimpses in which he styles him as 'Traacherous'. Mr. Gandhi found no faith in Maharashtrians and Panditji calls Maharashtra as the diseased limb of India. Gandhiji threw up in the air his cap of Ism as it became too tight for him and it alighted on the

head of Panditji only to be equally so. But he can not remove it now because he cannot move an inch away from Gandhiji.

Panditji has been great because he can maintain his pose only in consonance with Gandhism. He is a favourite Skylark that soars high up in the vague vault of Socialism and 'pine for what is not'. He is a pleasing parrot perching on the wrist of the Mahatma and trying to imitate his master's notes in his own wordy and birdy manner. That's all!

At times Panditji gets sulky. Then he goes to foreign lands like a citizen of the world. The maxim, "If you go to Rome, do as Romans do" has been practised by him with a vigour indeed. He has made many writers his friends by his warm hospitality. He is a generous host and the writer friends abroad, show friendly return of sentiments in goody-goody words about Panditji. When he goes to England he is an English man in clothes and perhaps enjoys the reminiscent value of them. If he visits China he is seen in a china robe giving tall promises to a Chiang of all support in his fight. Chiang honestly believes in his words and ultimately finds that they are mere words, words and words!! Words without swords never to victory go!

On occasions Panditji as a pastime sees in his daydreams the things to come. He blows through the hollow pipe of blank slogans the soap solution which he takes to be the solution of things unseen and sees the bubbles floating in the air assuming rainbow like colours. Hard realities prick those bubbles and again Panditji seeks shelter in Gandhism and hears the music of spheres in the Charkha.

Gandhism has been the capital of both the Guru and the followers and the Hindus have been undergoing a capital punishment. To Hindudom this 'one leader, one party and the one programme' is nothing but a curse. Gandhism, the centre of the triangle of this three-sided one, is ultimately friendly towards the British interest in India, a handy handmaid of Pan-Islamism and eventually the grave-yard of the Hindu-Nation. Hindus will have nothing to do with it.

True Socialists will also abide by the prophetic warning sounded by the late M. Trotsky, who is reported to have remarked that India would never attain her emancipation under the unscientific lead of Mr. Gandhi, who opposed machine and scientific progress. Panditji's political wisdom was ever a controversial point with this great man of Russia. The Communists and the like and these kept messenger-boys of Moscow, will be more dangerous than the Muslims themselves, in as much as they can quote Bible and serve Koran, or quote Marx and serve the Moslem-Jews in India, who are out to cut a pound of flesh just near the heart of Hindusthan. *So far as the Muslims are concerned, they are Muslims first and last and as such, will have to be treated with care, caution and calculation, be he an Azad or a Jinnah.*

Gandhism has been the root of all this chaos! Many mother-queens, who feel the pricks of conscience can see the difference between the two pictures,—of the Tilak age and the Gandhian era! They know that Gandhism contains all seeds of 'reaction' Unscientific, unhistorical, unpolitical and 'unmanly' it is.

We should all join in the request made by Dr. N. B. Khare to President Roosevelt to add a fifth Freedom

to his four Freedoms And that is the Freedom
HUMBUG !!

People have begun to feel an inner affinity
Savarkarism They love it in parts, but are
to accept the whole of it A Munshi may support
claim of Nagari Hindi, a Thakkar Bappa may sup-
port the Shuddhi movement in Mandla or at least
alarmed at the non-Hindu religious aggressions
find none but Hindu Sanghathanists to rise to the
sion the Liberals may approve of the M¹
policy and support United India plea Sir C P
feel proud openly about Hindu culture and Geeta

To Hindu Sanghathanists, Savarkarism
the panacea for all evils It is a challenge to the
opiate theocratic fanaticism of Moslems and the
Imperialistic traditions of the British the orthodox form
of Capitalism Gandhism is an invitation to both !
As it now roars in crores it is running its course
But even though Savarkarism lacks in lacs it is soaring
high up in force like an Eagle of Freedom of Hindu
sthan floating on the Nationally co-ordinated wings
Swadharma and Swaraj ! Rise for Swadharma, oh
Hindus and Acquire Swaraj !!

Let us Awake and Arise, for we know definitely
that Hindus are not a Race destined to be Fallen !

5th Dec 1944

